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It is very doubtful whether we, of these latter ages, can form even an approximately adequate conception of the true *Sacerdos* or sacredly descended and thoroughly initiated priest, as he loomed out in the divine purity of his blood and the full sanctity of his office, upon the devout and reverential laity of antiquity. Our clergy, though a distinct order and a separate profession, are not a spiritual caste. Their fathers may be, and often are laymen. In our mother church of Rome and in her counterpart at Lassa, they are always so. Now, their sacred office may do much to raise such men in the estimation of the public, and cause them to be regarded with feelings somewhat akin to worshipful reverence. But among the Magi of Babylon and Egypt, as among the Brahmans of India, the man also adorned, and, in a sense, exalted his office, which, in the estimation, not only of the vulgar, but of all classes, was esteemed the more holy, because it could only be filled by persons of true sacerdotal descent, whose blood was regarded as higher and purer than that of the mightiest kings and proudest nobles.

There is also another source of decadence attaching to modern sacerdotal orders, as compared with those of antiquity, arising, in part, from the narrowness and exclusiveness of the idea on which the clerical office is now based, and in virtue of which large sections of the intellectual classes, once included in the priesthood, are now relegated to the rank of laymen. The



lawyer, the physician, the author, and the man of science are instances in point, and as a result of this, the priest is no longer the only learned man in the land. He has neither the monopoly of scholarship nor genius. He is no longer the only person who can either read books or write them. He has fatal because successful rivals in every department of intellectual activity. So far from being in the van of progress, it is with much recalcitration, on his part, that he can be dragged slowly in the rear of any movement having the improvement of society for its object. His radical function seems to be that of a conservative, if not of an obstructive. Like Lot's wife, he looks backward on the past rather than forward to the future, and, as a result, has largely lost the heartfelt reverence with which he was once regarded.

Now, from the very laws of action and reaction, which of necessity involve the great and all-pervading principle of compensation, it is impossible that he should continue to occupy such a position without suffering very severely from it. The restrictions which he would impose on others become the fetters by which his own limbs are bound. The narrow limits which he would set to thought and investigation on the part of the public, ultimately hedge round his own soul as with a wall of iron, preventing its healthy growth and normal expansion into either the receptivity or vigour of the highest type of intellectual manhood. We all feel that, as a rule, the ordinary clergyman lacks both freedom and courage. There is a large range of topics which he cannot treat like other men. He is hopelessly bound by foregone conclusions. He dares not decide according to evidence. He has accepted a retaining fee. He is neither judge nor juryman in any of the great causes that come up for decision at the bar of public opinion, but "counsel for the plaintiff," and must, if needs be, endeavour to "make the worse appear the better cause," on peril of his stipend. He is not free to decide on many matters both of scholarship and science, which are comparatively open to others. Nay, to such an extent has this gone, that, in what may be called drawing-room society, there are subjects which thoroughly well-bred persons would never introduce were a clergyman present, that would nevertheless be freely discussed in his absence.

In all this, however, the modern priest, like other men, is simply the creature, and so, perhaps, we may say, the victim of circumstances. He lives in an age of analysis, and consequently of doubt and disputation. "The authority of the Fathers," whether oral or written, which he represents, is everywhere at a discount. The great controversies that agitate society are no longer decided by an appeal to "the law and the testimony" which he regards as supreme, but by a citation of facts in the



way of evidence and an independent use of reason in the form of deduction. Sacerdotal decadence, however, dates from a much remoter period than this would seem to imply. The revival of learning and the age of the reformation may seem to us comparatively remote; but they are altogether modern and, we may say, recent, in relation to those profounder movements, whereto the decline of priestly power and influence is so largely due. The ancient hierarchies as we have said were largely hereditary; they were so as a part of that fixed constitution of society which seems to have prevailed over a large portion of the Caucasian area, during what may be termed the monumental era of civilisation. This was breaking up and sinking into more or less of confusion in most countries, except India, at the dawn of the true historic period. But its ultimate destruction, not only in form, but also in spirit, was finally effected by the inroads and conquests of the Turanians in Asia and the Teutons and Slavons in Europe; in other words, by the military supremacy of the men of bone and muscle over the more sensitive races of nerve and intellect. This thoroughly disintegrated the olden constitution of things, so laboriously built up during the previous ages of edification and synthesis, and as a result, the grand inflectional languages were once more largely broken down into particles, while simultaneously with this lingual change came the social revolution which consisted in the disuse of caste.

But this by no means specifies the totality of modification thus introduced, for coincident with, or rather consequent upon, these great ethnic and social revolutions, came a corresponding and proportionate change in the religious sphere, where the olden Deities were largely superseded and the ancient ecclesiastical organisations remodelled. This great doctrinal and sacerdotal revolution eventuated in the development of Buddhism in the East and Christianity in the West, with their republican, or rather communist proclamation of the radical equality of all men, and their celibate priesthood, ever recruited without hereditary distinction from the ranks of the laity. So deeply seated and all-pervasive, and consequently so powerful, and indeed we may say irresistible, was this tendency, that even Mohammedanism, although a decided reaction from the Aryan expansiveness and comparative liberality of Christianity to the bigotry, if not the exclusiveness of Judaism, was never able to reinstitute the hereditary Levitical priesthood of its credal prototype, and so has been contented with Moolahs, taken like Buddhist and Christian priests, from the laity, though not like all the former and some of the latter, necessarily condemned to a life of celibacy. Even Judaism itself has lost its true sacerdotal order, and while assembling in the synagogue in place of the temple,



has substituted the reading Rabbi for the celebrant and sacrificial Levite.

In conjunction, also, with these ancient and hereditary priest-hoods, whose sanctity was such, that it might almost be said they partook of the divinity of the God they served, so that, as we have remarked, there was an authority in their words, a healing in their touch, and a holiness in their presence, that could never attach to any save a hierarchy of true sacerdotal, which almost meant celestial descent, was the corresponding institution of sacred cities and God-possessed temples. Of this we have a familiar example in Jerusalem, where, in the Holy of Holies on Mount Zion, the Shekinah ever dwelt between the cherubim. Benares and Mecca, Rome and Lassa, are extant instances in point, showing that collective man has not yet outgrown this tendency to regard certain places as peculiarly sacred and some edifices as specially consecrated. The continuous life of the ages is not easily sundered. The humanity of to-day is the child of all the yesterdays. Thus we have still our holy cities and our high places and, we may add, our pontiff princes—as witness the Micado of Japan, the Grand Lama at Lassa, and his Holiness the Sovereign Pontiff at Rome. Thus Melchizedek, King of Salem, to whom even Abraham paid tithes, has still his right reverend successors, whom the kings of the earth are delighted to honour. Nor is it likely that this venerable arrangement, which is so nearly universal that it may be styled humanitarian, will immediately cease. History is simply the unfolding of a drama, whose scenes may be many, but whose plot is one. The earliest generations were not less, and the latest will not be more than men. In a sense, it is similar actors on the same stage all through. It is only the costume and the accessories that are different. The essentials are immutable. The elemental and fundamental know of no variation. The forms of these things may change, but their spirit is unalterable, and will clothe itself, like any other Proteus, for the thousandth time, with a new vesture, by which the foolish may be deceived, but through which the wise, despite all maskings and stage drapery, will detect the indestructible and eternal, the same under all disguises, the ever-present through all semblances of mutation.

In truth, we are the spectators of one of these great Protean mutations. We are now in an age of transition, between the simple creeds and venerable hierarchies of the past and the yet sublimer faiths and grander priesthoods of the future. We are at "the twelfth hour of the night," between two great days of spiritual light and splendour. We are at the nadir of doubt, and therefore of darkness, and in strict accordance with this



have restricted our sacerdotal order to the ministrations of religion, and limited religion, in the estimation of the multitude, to the forms of public worship. We must outgrow these unworthy and altogether inadequate ideas. A true religion should cover the entire life of the individual man, and embrace in its offices and teachings the whole of the higher culture of humanity. In a sense, while all work is worship, all study is a species of prayer. We are too contracted in our ideas, and therefore too exclusive in our practice of religion. Judging by our miserable limitations, it would almost seem that we have endeavoured to cast God out of the great temple of the universe, in the delusive hope of circumscribing his infinity within the narrow range of our bigotted orthodoxies and sectarian churches. Thus we speak of Sinaitic codes, delivered in thunder from mountain tops to the erring generations of the past, quite forgetting the more than Sinaitic code delivered to us and our children, under the guise of modern science, not only from the geologic depths and mountain altitudes of our own planet, but also from the yet remoter depths and sublimer altitudes of stellar space. We have questioned the sun and made the stars vocal, and written their responses in "The Book of the Law." We have divided history into the sacred and profane, and sometimes even professed to regard the latter as of no account, but we must learn that all veritable history, as being a narrative of the dealings of "our Father in heaven" with his children on earth, is in reality quite as sacred, while treating of immeasurably more momentous events than the Chronicles of the Kings of Israel. And what is all good literature, more especially when the truthful utterance of capable and gifted men, speaking as it has been given them from the stilly depths of their own souls, but a mighty "Book of the Prophets." And what is all high poesy, that glorious revelation of the supernally beautiful, mercifully vouchsafed like the flowers of earth or the stars of heaven, as if purposely to cheer our weary souls in their sorrowful wanderings through the night of time, but a glorious psalm of life, worthily preludeing the yet diviner anthems of eternity. And what is the biography of all earth's suffering souls, the pioneers, and, alas! but too often, the martyrs of progress, but a mighty evangel written in the blood and tears of saints, yet, to duly gifted eyes, illustrated by the designs of angels.

And when men shall have risen to this altitude of contemplation, and the religious idea has grown upon them to this all-embracing sublimity and vastitude, we need not fear but they will find a priesthood, competent to the ministrations of their exalted faith, the royal Melchizedeks of earth's sublime futurity—not ordained of men, but called of God—not the slaves of the



past, and therefore not the tyrants of the present—ruling not by the prescriptions of authority but the endowments of genius, and so the worthy representatives of that divinely-appointed priesthood of intellect, whose vocation to the holy office is evidenced, not by the grandeur of their titles but their individual possession of the perennial gift of inspiration. Of such, in the moral sphere, was he of Nazareth, who, “without father or mother” of illustrious name, and “without beginning of days or end of times” appointed him by law, nevertheless arose like a morning sun with healing upon his wings, for the regeneration of the nations. And do we not even now, like Simeon of old, await in faith and patience for the advent of his successor in the sphere of intellect? Yes, here, too, we want the God-appointed teacher, the organising mind, the vast demiurgus, who, under divine guidance, may evoke order out of chaos and introduce the elements of a fresh creation amidst our confusion; the light-bringer of a new morning, the harbinger of another day of mental power and splendour, the great hierophant of the intellectual priesthood of the future, the sublime master-builder of the spiritual temple of coming time.

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#### SCIENCE AND SPIRITUALISM.

SOCRATES was astonished at the oracle proclaiming him to be the wisest of men, and could only conclude the meaning to be that, although he was as ignorant as the rest of mankind, he alone was fully aware of the fact, or rather of the vast amount of knowledge still remaining under cover, and which a right application of the human mind might bring to light; for that socratic method in its fashion was inductive, like that of Bacon, and as Bacon has himself affirmed. Bacon, again, was the wisest man of his age, all things considered; and his wisdom did not so much consist in his method as in recognising the sources of error and illusion, and the nature of knowledge, and what might be expected from a careful and constant observation of the phenomena of nature in every department of science, and the constant progress which must follow in consequence, not only in regard to the world without, but also in respect to life and the nature of man and mind. Newton, again, we find, after all his discoveries, contemplating the “vast ocean of truth lying unexplored before him;” and so it will ever be, that the most advanced and the wisest of men are more able to recognise the fulness of the future, as from the higher point of view we contemplate a wider range of untrodden land in all directions. But it has ever been true of the mass of mankind, as the poet has expressed it, that “knowledge comes,



but wisdom lingers," since almost all great and novel truths have been discredited in the first instance. The grand discoveries of Newton, and of Harvey, of Galileo, of Sir Charles Bell, &c., were all denied by the professors of the day, for the prejudices of men of science are often more inveterate than those of the vulgar in regard to novel truths, more particularly when out of the immediate walk of their special pursuits; and there never was a more complete verification of the lamentable fact than the reception which the important phenomena, under the term Spiritualism, have met with from men of science, and the ignorant *à priori* denial of facts they have never investigated, or in a manner so puerile, as to be utterly contemptible; and next to the denial of new truth, is the hasty interpretations which are made concerning them, in what is called, "jumping to conclusions." But to whatever else these new truths of "Modern Spiritualism" may lead, there can be no manner of doubt as to their immense value in respect to the philosophy of man and mind, and both in regard to our physical conditions and psychological interrelations with our fellow-men and with the external world; and any one who cannot discern that must be dull indeed—the class of phenomena constituting those very deviating exceptional instances in regard to man, corresponding with those classes of facts that have cast so much light in other directions, throughout the whole range of science, from astronomy downwards. But spiritualists are but men, and I think have been as much to blame as the men of science in their treatment of those who, admitting the fact, would endeavour to see if the phenomena may not admit of some other interpretation than through the hypothesis of the agency of departed spirits; for, even supposing the spirit hypothesis to be ultimately adopted by all as the true interpretation, there are so many collateral phenomena connected with the matter which investigation from another point of view would, I think, fully demonstrate in a close and correct analysis of all the facts; besides, it is very obvious that very much that is included under the head of Spiritualism has nothing whatever directly to do with spirits, as in the case of the living man. There must be some very careful and clear analysis to discern what is to be attributed to the action of the spirit, and what to functions of the body, and what is the interrelation between the two—that is, between the spirit and its physical body, and, in the phenomena developed, as to what is determined by the living spirit, and what by the spirit as an external agent. Mrs. Hardinge has said much to urge spiritualists to enter upon a new study in a science of man and a psychological investigation, but I do not see any response. What I do not see, therefore, is the scientific spirit in spiritualists, who



complain, and with reason, of the unscientific course of the so-called scientific. The endeavours of Mr. Crookes I hail with joy, but the supposition of a new force I think all nonsense. Spirits or no spirits, no new force is needed for an explanation; and with regard to force, indeed, there is nothing new under the sun, only varying action under modified conditions; besides, a new force implies that force is an entity instead of an action, which is a confusion of ideas. In conclusion, I may affirm my belief that in the phenomena of Modern Spiritualism, we have the most important problem to solve that has ever been presented to man—in a word, the solution of the problem of his own nature, and in the investigation of which let us all pray to be inspired with the scientific spirit of Socrates, and of Bacon, and of Newton, each respecting the judgment of each, and even a pre-judgment, being sure that in the end all will agree, but that agreement, can only be arrived at, as Bacon affirms so wisely, after a full and free inquiry into all the facts in regard to the matter in question.

HENRY J. ATKINSON.

[Everybody will admire the excellent temper in which Mr. Atkinson has written the above article. But we must not be impatient either with the scientific men or the spiritualists in this grave investigation. There is a vast fund of information amongst spiritualists which some of their number and the world generally have no conception of. This will ripen and come to light in due time. The Crookes class of investigators simply deal with the effect in the most superficial way—in fact, simply verifying the existence of the phenomena. This is an unnecessary task, as the manifestations are patent to all who care to look for them. Yet such testimony may be useful to the gaping crowd, who have neither brains nor energy to think for themselves, but have their thinking done for them at so much per folio by the word-utterers of the press. The true spiritualist, on the contrary, is a philosopher. He must have a cause, and for this he diligently seeks. Like Mr. Atkinson, he perceives that force is a means, not a cause—an agency, not an agent. The intelligent principle—the source of ideas—is distinct from the organic modes that manifest them—the mental and physical machinery which they set in motion. Here we stand face to face with spirit in the abstract, and are prepared to discuss its correlative forms of manifestation in the diverse degrees of matter and organic condition through which it operates.]

Through the kindness of Mr William Lobley, Crook, we are enabled to append the following article from the *Melbourne Leader*, of July 25, which very sagaciously considers the point touched upon by Mr. Atkinson. The readers of *Human Nature* do not require to be told, that their idea of a spiritualist includes all the scientific, rational, and inductive excellences desiderated by Mr. Atkinson and the *Leader* :—

THE SPIRITUALISTS' HYPOTHESIS.—In a former article we attempted to show that the ascertained phenomena connected with spiritual seances



might, with considerable probability, be attributed to a natural force, and, further, that they might be subjective in their origin. It is nothing more than fair to consider what is to be said for the opposite view, that the phenomena are the work of departed human beings, called spirits for the sake of argument. The force in question would then be the link between two worlds, or, more correctly, two successive stages of existence. It would operate from both sides upon the common ground, which would be the necessary medium of intercourse between them. The spiritualist will contend that this is a highly probable hypothesis, agreeable to the analogy of nature, and in harmony with the doctrine of continuity.

Let us look at it. The only assumption necessary is that the soul is immortal, and, after the death of the body, becomes enlarged in its faculties, so as to be able to look back as well as forward, to hover around the scene of its former existence, and to hold communion with its fellow beings still living in the flesh. The aura through which operates the highest form of force known to man, and which is ordinarily called mind, would then be the natural medium of intercourse. A multiplicity of phenomena, above mere human power in its ordinary scope, might reasonably be expected to occur within the path of the operation of the force when exercised by spirits; phenomena proportional to the higher sphere of being assumed to be occupied by them. Now we have no difficulty whatever in recognising the claim of the spiritualist to regard the departed spirit as existing just outside, as it were, and just above, the highest stage of human development. We admit too that the existence of departed spirits in such a relation would vindicate the law of continuity, and would render the whole range of so called spirit manifestations *a priori* possible and probable. Their source is just above us, as it were, a little beyond our present powers, yet they are intelligible because they are exercised through the mental faculty common to both, the medium of which is the aura, no more mysterious than the ether or the magnetic atmosphere, and equally with them a form of matter having its own laws, better known perhaps in the next higher stage of being than in this. An objector might say, "As you attribute mental faculty to disembodied spirits in common with ordinary human beings who are still in the flesh, do you also endow the spirits with brain power and nerve force, which are invariably the adjuncts of mental faculty so far as we know?" To which the scientific spiritualist at once replies, "Not necessarily; spirit may act through the aura simply; the aura is not the nervous system itself, any more than the ether, whose vibrations transmit to us a ray of solar heat, is the sun itself." One human will controls another weaker than itself. How? Do the wills touch? Does the persuasion which amounts to a command consist in the mere words spoken? in the vibrations of the ether which convey them to the ear? No, but in the soul which speaks through them, in the mysterious power which lives and moves behind them. Substitute spirit for soul, and nervous system for ear, and the argument is equally valid.

The spiritualists' strong point is, clearly, the notion of "the spiritual body," a notion with which many persons appear to have no familiarity whatever. It seems to have dropped, somehow, out of the popular creed, which, judging by the popular way of speaking, rather prefers to think of a departed person as *vox et præterea nihil*. It is hardly necessary for us to say that the doctrine of a spiritual body is thoroughly scriptural, being frequently alluded to in the writings of the Apostle Paul; but in connection with the subject we are now discussing, it is of special importance to point out that the doctrine harmonises with the whole analogy of scientific thought. It is continuity itself. One stage of being succeeds to another, and one body to another. There is progress from plane to plane, but the degrees are continuous, not discrete, shading into one another by beautiful distinctions,



which are not really differences. The path of the spirit may be a curve which our imagination cannot follow, but the luminous point which traces it through the eternal space will never become extinct, for the soul's life is one, continuous and endless. At no point in its onward career will it have ceased to hold relations with, and to contain by implication the whole of, its past, for to do so would be to deny immortality itself, the very law by which it has travelled from where it once was to where it now is. Thus, then, this godlike faculty of "looking before and after," of which hope and memory are images, is necessary to the idea of the soul, whose possessions are not complete, nor its enjoyments secured, without the past, equally with the present and the future. The foremost point of the luminous curve may be in the higher heavens, but the *præterita* are traceable "through the dark backward and abysm of time," and no chasm, no break is perceptible throughout. Only the curve is terrestrial, or spiritual, or celestial, according to the point attained in its history, to its position in the constantly ascending spiral. Thus feels, or thinks, or dreams the spiritualist, and, granting the doctrine of immortality, his highest dream probably falls short of the reality, even according to scientific analogies.

The fact, then, appears to be that, just upon the extreme confines of this world of flesh and blood, the spiritualist seeks the foundations of a second, and a third, and of others in endless succession, until the luminous curve be, if it ever be, completed. On the supposition with which we started, there is not one word to be said against such a belief, at least in the abstract. It is old to say the whole world indicates progression, ascension of state. The more strictly we conform to the indications of modern science, the more we find some such doctrines forced upon us. Mr. Darwin cannot stop any more than can the spiritualists. It is a living path of endless progression upon which both have entered. If the Darwinist is scientifically correct, so may the spiritualist be. At present their respective hypotheses—they can hardly be called anything more—require confirmation. Their generalisations, such as they have, are altogether too hasty. What is really to be desired from Spiritualism is such an enlightened regard to the scientific reason and its products, which are the several sciences, that by it the world may be led to a true theory of human life, both here and hereafter.

## WHAT HAPPENS WHEN NATURE RINGS DOWN THE CURTAIN UPON INDIVIDUAL LIFE.

*Extract from a forthcoming Volume by ANDREW JACKSON DAVIS, on "Mania, Insanity and Crime."*

THE river of years streams through man's material organs; it abrades and refines him; and inevitably he, outwardly, falls and sinks into the bosom of Nature. Not being illuminated and sustained by the self-feeding hopes of youth, and destitute of definite and substantial knowledge concerning his personal immortality, the pilgrim lowly bends both in body and in soul towards the earth, crushed by the weary weight of care-freighted years, and with the far heavier load of dreary doubts concerning the What and the Whither. Youth, the perpetual counterpart and the companion of old age, endeavours to cheer the lonely



traveller. The young heart uplifts its voice, and distinctly chants in the thoughtful ear:—

"Let us sing the praise of Love—  
 Holy Spirit! Heavenly dove!  
 Bringing on its blessed wings,  
 Life to all created things.  
 Whereso'er its light is shed,  
 Sorrow lifts its drooping head,  
 And the tears of grief that start,  
 Turn to sunshine in the heart.  
 Love divine! all things are thine;  
 Every creature seeks thy shrine!  
 And thy boundless blessings fall  
 With an equal love on all."

Doubting, dependent, ripened maturity, leans toward self-adequate, self-asserting, inexperienced youth. Nature's spirit is always old, always new, never the same, always unchangeable, never saves anything, yet forever preserves and advances the human spirit. Let us, therefore, look carefully and steadily at her method, and learn *how* her heart's principles eliminate and preserve from annihilation the human mental structure.

Imagine now a person in the death-chamber, endowed with a faculty of seeing through the physical organisation into all the vital labyrinths of the brain, into the life of the ganglia, into the wondrous chains of motion (positive and negative), into sensation (also positive and negative) as it works out its beautiful results in the secret centres of the eternal interior. "Death" is the word used to signify "the *end* of life," spoken by persons who see not that seeming death is really "the beginning of life," and the opening of the sacred volume of eternity. But let us peer through the seeming into that which *is* within the veil.

The person is now dying; and it is to be a rapid death. Observe something about temperature. The feet are cold, the hands hot and white; a coldness pervades the entire cuticle. See! What is that accumulating in the atmosphere just over the pillowed head? It is an ethereal emanation—a golden magnetic halo—a throbbing, almost self-conscious atmosphere.

The bodily temperature is now lowering rapidly. The coldness has extended upward from the toes to the knees, and from the finger-tips to the elbows; while, in exactly the same ratio, the *emanation* has ascended higher over the head. The arms are now cold to the shoulders, and legs to the hips; and the emanation, although not higher in the air, is more expanded, with a compact white centre, resembling the bright nucleus of a miniature sun. The brilliant central spot is, in very truth, the *brain* of the new spiritual organism now forthcoming.

The death-cold steals over the heaving breast, and around on



either side the temperature is greatly diminished. Look now ! The psychic emanation contains some proportion of every principle composing the soul—motion, life, sensation, ethers, essences, vital magnetism, vital electricity, instincts—and, much enlarged by accessions, it has floated up in a compact mass, and now occupies a higher altitude near the ceiling. (Sometimes this mass of emanation is formed far above the house, high up in the tranquil air, leagues away from the dying body.) Now the lungs have ceased to breathe, the pulse is still, the physical heart is motionless; while the brain cells, the corpus callosum, the medulla, and the spinal cords and ganglia, are ablaze with contractive and expansive energies, which gently pulsate and seem to direct and govern themselves by a sort of automatic self-consciousness. See! The negative (gray) substance of the brain is interiorly throbbing—a slow, measured, profoundly deep throb—not painful, but massive and harmonious like the deep heart-beat of the sea. Look up! The exalted emanation, obedient to its own changeless laws, is now elongated, and has attained a position at right angles with the horizontal body below. Behold! *See how the outlines of a beautiful human form is being fashioned within that emanation.* Beneath, it is still tied by a white life-cord to the medulla and the corpus callosum within the brain. (Sometimes, in certain cases where the patient had been insane, I have observed that suddenly the thinking faculties would become rational, while nearly every part of the body was cold and dead. This is attributable to the brain's momentum. I have also seen a dying person, even at the last feeble pulse-beat, rouse and impulsively rise up in bed to converse with a friend; but the next instant he was gone—the brain being the last to yield up the self-conscious life-principle.)

Let us more closely watch and contemplate the wondrous process now occurring. You observe that a very fine vitalic thread still connects the vortices and central fibres of dying brain with the lower extremities of the exalted outlined human being in the atmosphere. Notwithstanding the existence of this life thread, which acts as a telegraphic conductor—conveying messages in opposite directions at the same moment—you observe that the shadowy image, enveloped in a golden emanation, continues almost imperceptibly to ascend skyward.

There! What do I see now? A symmetrically-shaped human head rising above the mass—slowly, beautifully rising out of the golden cloud of substantial principles. And now appear the outlines of a spiritual countenance—a face quiet, and full of beauty, surpassing the power of words to delineate. Look again! Behold emerging the fair neck and beautiful shoulders; and see! as we gaze, out come one after the other, in rapid succession, as



if influenced and directed by the wand of a magician, *all the parts of a new body*, a bright, natural looking, yet spiritual image—only a little less than the deserted physical body—a perfect re-appearance of the person in the immediate heavens, prepared to accompany the celestial group of superintending intelligences to the Summer-land. (The spiritual body is less when the physical body had attained the normal size and stature. Disfigurements and defects by accident are not reproduced in the spiritual body, although their effects often continue.)

What was *that*? In the twinkling of an eye, the vitalic electrical telegraphic thread was snapped—the yet lingering particles and principles were suddenly attracted upward and absorbed into the spiritual body—and, lo! the new organisation is free of terrestrial gravitations, is instantly and absolutely independent of the weights and cares that chained it firmly imprisoned to earth. (Those only are *free* at death who have lived righteously. Any enthralling passion, the least feeling of duty undischarged, or injustice committed, holds the spirit to the earth, as a ship is fastened by a heavy anchor.)

Here now we behold a true, substantial, immortal spiritual body. It was sown in darkness and dishonour; it is raised in beauty and brightness.

Behold the contrast—the vastly wide difference—between the interior and outward. Cast your eyes around the room. There are many friends, aged relatives, and little children, in the death-chamber; they tremble before the ghastly spectacle; they mourn without the comfort even of blind faith; they grieve, with only the whisperings of hope to the doubting ear; they gather around the prostrate cold body; they press together the lids of the sightless eyes; in silence and in sorrow they withdraw from the scene: and now other hands commence those final preparations with which the living consecrate the dead.

But let us open our brighter eyes—the eyes that we shall all have when clothed with the deathless garment of immortality. See! The newly organised spiritual body, surrounded by a group of guardian angels, moves gracefully off in the direction of celestial shores. The arisen personality follows a vibrating thread of magnetic attraction which, while the dying mutations were in process, we noticed penetrating the apartment, and fastening itself to the earthy brain of the resurrected. It comes floating down from the sensorium of superior intelligences—a golden fibrillous stream of telegraphic light—sent from on high, to greet with love, and guide with wisdom the newly arisen. But why do not the bright eyes of the newly-born open and behold the dying transformations? Ah, the dying process means revolution, a very great change; and is productive of uncon-



sciousness, or rather of a dreamless slumber. (This sleepishness, or complete personal unconsciousness, which immediately succeeds death, is not without exceptions. As a rule it occurs and continues from two hours to as many weeks.) And in this connection let me remind you that, philosophically speaking, if there is such a thing as a spiritual body, it must be *something*; if something, it must have an existence, and a definite position somewhere in *space*; if in space, it must follow the laws of objects which occupy space, including *time*, and have a *relative* as well as an absolute private consciousness.

But let us return to the celestial scene. A thought-laden love thread tranquilly draws the new-born higher up and further away. Thus the spiritual body was in the first instance removed from the chamber of the death. There! The object of beauty is soaring beyond the limitations of earth. Rapidly the celestial gravitation attracts the new body obliquely through the high atmosphere. Arrived at its own place in Summerland, the sleeping one is surrounded by an assemblage of beautiful, welcoming citizens of that locality. (If, when you come to throw off your body, you want to experience what is here described, then do not make yourself *repulsive* to whatsoever is good, pure, and beautiful.) Over the velvet lands and flower fields of the celestial country, the bending bow of eternal promise is visible, filling with indescribable beauty the boundless ocean of world-laden skies, which covers with infinite loveliness the immeasurable zone lands of the hereafter.

In conclusion, one confirmatory word: Our young men and maidens do really see these imperishable realities, and old men are intellectually dreaming these sublime dreams of absolute knowledge. Therefore may you not believe that, led gently by the hand of a law of eternal progress, all mankind will eventually be advanced sufficiently to comprehend, this side of the tomb and while yet in the body, all the knowledge that is essential to happiness concerning the innumerable temples of eternity, builded upon the everlasting foundations of TRUTH?

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### SAVAGE AND CIVILISED MAN.

CALL up before the mind's eye the face and figure of a respectable Chimpanzee, a Bosjesman, or a Hottentot, and a highly cultivated European. Look well at them, and say whether the difference, in appearance, at least between the Bosjesman and the Caucasian, is not greater than that between the black savage and the "man-ape." Again, consider the respective habits and capabilities of this interesting trio. The lowest savages are very



much alike. It is of no great consequence whether we take as a type of them the Bosjesman, who is glad enough to squabble with the hyena for the putrid carcases of the buffalo or the antelope; the Alfores of Ceram, who live in trees, each family in a state of perpetual hostility with all around; the pigmy Dokos, south of Abyssinia, whose nails are allowed to grow long like the talons of vultures in order to dig up ants, and tear in pieces the flesh of serpents, which they devour raw; or the wild Veddahs of Ceylon, who have gutturals and grimaces instead of language. All these and a host of others are nearly matched as regards intelligence by the higher class of apes. The poor black is doubtless, in some important particulars, generically different from his grotesque and speechless caricature; but is he not so also from the cultivated Caucasian? Do the differences count for nothing in the build of skeleton, in muscular and nervous development, in texture of skin and hair, and above all, in volume and convolutions of brain? Could education, prolonged under favourable physical conditions for twenty centuries, change a horde of Hottentots into Greek artists and philosophers? The faces of various African tribes depicted on the monuments of Egypt show that no appreciable change has taken place in the physiognomy of these people during historic time. The Arab of to-day seems precisely similar to the Arab of Abraham's time. From such facts we may infer the PRACTICAL immutability of race-distinctions without dogmatising on the possible changes which countless millenniums may have effected.

Savage man of the lowest possible type, the contemporary of the mammoth and the woolly rhinoceros, claims an era in history to which that of civilised, not to say barbarian man, is but a day. It is clear, then, that we must be content to part with the old notions of the progress and providential government of the world, which obtained universally fifty years ago. Progress and providence we may, we must, believe in; but this must be measured by astronomical or geological time, by nothing short of myriads of years and not by decades.

The primitive variety of the genus *homo* would well deserve our study, were it only from its wonderful permanence and its actual continuance with us; but on a close examination—if we follow out the suggestive hints of Mr. Jackson in the first part of his new work on Man—we shall find that savage characteristics are the instinctive counterpart of civilised vices, and may well shock some of us into better behaviour.

The learned President of the Ethnological Society, in his Pre-historic Times, has gathered from numberless authentic sources accounts of the most degraded savages now existing. He confines himself almost entirely to those unacquainted with the use



of metals, and who may therefore be supposed to be in a similar condition with our most ancient progenitors, or at anyrate predecessors, of "The Stone Period." We shall freely avail ourselves of Sir J. Lubbock's interesting and valuable information, and with his aid proceed to illustrate the three particulars which strike us the most forcibly in descriptions of the raw—very literally, undressed—material of human nature: physical filthiness and misery, mental imbecility and moral eccentricity.

Hottentots, according to Kolben, who generally takes a favourable view of them, are, in many respects, the filthiest people, we might say animals, in the world. Their bodies are covered with grease, and their hair loaded from day to day with such a quantity of soot and fat, hardened with dust and filth, that it looks like a crust or cap of black mortar. They wear a skin over the back, fastened in front, which they carry as long as they live, and are buried in it when they die. They are dirty and careless about their cookery, and their meat is often eaten half putrid and more than half raw.

The Mincopies, or inhabitants of the Andaman Islands, have been described by Dr. Mouatt and Professor Owen, who consider that they are perhaps the most primitive or lowest in the scale of civilisation of the human race. Their huts consist of four posts, the two front ones six to eight feet high, the back ones only one or two feet. They are open at the sides and covered with a roof of bamboo or a few palm-leaves bound tightly together. The Mincopies live chiefly on fruit, mangroves, and shell-fish. They cover themselves with mud, and also tattoo, but wear no clothes. Indeed, they appear to be entirely without any sense of shame, and many of their habits are like those of beasts. They have no idea of a Supreme Being, no religion, nor any belief in a future state of existence. After death the corpse is buried in a sitting posture. When it is supposed to be entirely decayed the skeleton is dug up, and each of the relations appropriates a bone. In the case of a married man, the widow takes the skull and wears it suspended by a cord round her neck.

The natives of Australia were scarcely, if at all, further advanced in civilisation than those of the Andaman Islands. The "houses" observed by Captain Cook at Botany Bay, where they were best, were just high enough for a man to sit upright in, but not large enough for him to extend himself in his whole length in any direction. Further north, where the climate was warmer, being completely open on one side, they scarcely deserved even the name of huts, and were little more than a protection against the wind. Round their dwelling-places Captain Cook observed "vast heaps of shells, the fish of which we supposed had been their food."



The food of the Australian savages differ much in different parts of the continent. Speaking generally, it may be said to consist of various roots, fruits, fungi, shell-fish, frogs, insects, fish, turtles, kangaroos, dog, and sometimes seal and whale. They are not, however, able to kill whales for themselves, but when one is washed on shore it is a real God-send to them. Fires are immediately lit to give notice of the joyful event. Then they rub themselves all over with blubber, and anoint their favourite wives in the same way. As other natives arrive they fairly eat their way into the whale, and you see them climbing in and about the stinking carcase choosing titbits." For days they remain by the carcase rubbed from head to foot with stinking blubber, gorged to repletion with putrid meat, out of temper from indigestion, and therefore engaged in constant frays—suffering from a cutaneous disorder by high feeding, and altogether a disgusting spectacle. There is no sight in the world, adds Capt. Grey, more revolting than to see a young and gracefully-formed native girl stepping out of the carcase of a putrid whale. In a cave on the north-eastern coast, Mr. Cunningham observed certain tolerable figures of sharks, porpoises, starfish, clubs, canoes, and some quadrupeds, which were probably intended to represent kangaroos and dogs. It is, however, doubtful whether these are the works of the present natives. The Alfouras do not claim them, but, on the contrary, ascribe them to diabolical agency. Moreover, they are, according to Mr. Oldfield, quite unable to recognise the most vivid artistic representations. On being shown a large engraving of an aboriginal New Hollander, one declared it to be a ship, another a kangaroo, and so on; not one of a dozen identifying the portrait as having any connection with himself. The Australians, observed by Cook and Dampier, were entirely destitute of clothing, and their principal ornament consisted of a bone, five or six inches long and half an inch thick, thrust through the cartilage of the nose. No single fact, perhaps, gives us a more vivid idea of the mental condition of these miserable savages than the observation that they cannot count their own fingers—not even those of one hand. Mr. Crawford has examined the numerals of thirty Australian languages, and in no instance do they appear to go beyond the number four.

The inhabitants of Van Dieman's Land were quite as wretched as those of Australia. According to Captain Cook's account, they had no houses, no canoes, no nets, no fish-hooks; they lived on mussels, cockles, and periwinkles, and their only weapon was a straight pole sharpened at one end. Mr. Dove informs us that they are entirely without any "moral views and impressions." Indeed, he scarcely appears to regard them as rational beings.



They have no means of expressing abstract ideas; they have not even a word for a "tree."

An apology is due to the gentle reader for the necessary introduction of matter most offensive to refined taste. If the subject is without interest for him, or his disposition squeamish, he had better pass over the next paragraph. Charlevoix derives the name of the Esquimaux from the Indian word *Eskunautsik*, which means "eaters of raw food," many of these northern tribes being in the habit of eating their meat uncooked. We must, in justice to them, remember that several of our arctic expeditions have adopted the same custom, which seems, indeed, in those latitudes, highly conducive to health. Their food, if cooked at all, is broiled or boiled. Their vessels, being of stone or wood, cannot be put on the fire; but heated stones are thrown in until the water becomes hot enough and the food is cooked. Of course, the result is a mess of soot, dirt, and ashes, which would, according to our ideas, be almost intolerable; but if the stench of their houses does not take away a man's appetite, nothing else would be likely to do so. They never wash their pot or kettles; the dogs save them this trouble. Those who have arrived at a dim consciousness of their dirtiness do generally but make matters worse, for, if they wish to treat a guest genteelly, they first lick with their tongue the piece of meat he is to eat clean from the blood and scum it had contracted in the kettle; and should any one not kindly accept it, he would be looked upon as an unmannerly man for despising their civility. Captain Lyon thus describes the conclusion of an Esquimaux repast. "From Koolittuck," he says, "I learned a new Esquimaux luxury: he had eaten till he was drunk, and every moment fell asleep, with a flushed and burning face and his mouth open: by his side sat Amalood, his wife, who was attending her cooking pot, and at short intervals awakened her spouse, in order to cram as much as was possible of a large piece of half-boiled flesh into his mouth with the assistance of her forefinger, and, having filled it quite full, cut off the morsel close to his lips. This he slowly chewed, and as soon as a small vacancy became perceptible, this was filled again by a lump of raw blubber. The women having fed all their better halves to sleep, and not having neglected themselves, had now nothing to do but to talk and beg as usual.

Like other savages the Esquimaux resemble children in a great many respects. They are such bad arithmeticians that the enumeration of ten is a labour, and of fifteen an impossibility with many of them. Dr. Ray, whose partiality for the Esquimaux is well known, assures us that if a man is asked the number of his children he is generally much puzzled. After counting some time on his fingers, he will probably consult his wife, and



the two often differ, even though they may not have more than four or five.

A yet more degraded race inhabits *Tierra del Fuego*. The men, says Fitzroy, are low in stature and badly proportioned. Their colour is that of very old mahogany, or rather between dark copper and bronze. Their rough, coarse, and extremely dirty black hair half hides, yet heightens a villanous expression of the worst description of savage features. The bodies of the women are largely out of proportion to their height, which is generally little more than four feet. The she-Fuegians—by courtesy called women—never walk upright; a stooping posture and awkward movement is their natural gait. Dr. Hooker informs us that at the extreme south of *Tierra del Fuego*, and in mid-winter, he has often seen the men lying asleep in their wigwams without a scrap of clothing, and the women standing naked, and some with children at their breasts, in the water up to their middles gathering limpets and other shellfish, while the snow fell thickly on them and on their equally naked babies. If not the lowest, the Fuegians certainly appear to be among the most miserable specimens of the human race, and the habits of this people are of especial interest, from their probable similarity to those of the ancient Danish shell-mound builders, who, however, were in some respects rather more advanced, being acquainted with the art of making pottery.

Travellers and naturalists have varied a good deal in opinion as to the race of savages which is entitled to the unenviable reputation of being the lowest in the scale of civilisation. Cook, Darwin, and Fitzroy, were decidedly in favour (if the phrase be admissible) of the Fuegians; Murchell maintained that the Bushmen are the lowest; Dr. Urville voted for the Australians and Tasmanians; Dampier thought the Australians "the miserablest people in the world." Forster said that the people of Mallicotto "bordered the nearest upon the tribe of monkeys." Owen inclines to the Andamaners; others have supported the North American root-diggers. It is manifest, then, that the extremes of degradation, imbecility, and wretchedness are found in every climate and quarter of the world. It should be remembered that savages occupy about one-third of the Earth's surface; and it is almost appalling to think that human beings and fellow-creatures, in a condition similar to their's, were the only men in the world during the incalculable ages for which the stone-period of pre-historic civilisation seems to have endured.

We proceed to notice some of the eccentricities of savage morality. We had long ago come to the conclusion that there is nothing too great and noble, nothing too debased and horrible, to be believed of human nature. It is only lately that we have



met with evidence that there is nothing so irrational and absurd as not to find its votaries. Before, however, we give illustrations of this, we must notice a few of those horrible practices which form a part of savage morality, *i. e.*, mores, morals, or customs.

On contemplating the character of the Feejees, says Erskine, the mind is struck with wonder and awe at the mixture of a complicated and carefully conducted political system, highly finished manners, and ceremonious politeness, with a ferocity and practice of savage vices, which is probably unparalleled in any other part of the world. Murder, says Mr. Williams, is not an occasional thing in Fiji, but habitual, systematic, and classed among ordinary transactions. On the Island of Vassua Leon, even among the women, there were few who had not in some way been murderers. To this they are trained up from infancy. One of the first lessons taught the infant is to strike its mother. The women were kept in great subjection. "The men frequently tie them up to flog them. Like other property wives might be sold at pleasure, and the usual price is a musket. Those who purchase them may do with them as they please, even to knocking them on the head. Among the Feejeeans, parricide is not a crime but a *custom*. Parents are generally killed by their children. Sometimes the aged people make up their minds that it is time to die; sometimes it is the children, who give notice to their parents that they are a burden to them. In either case the friends and relations are summoned, a consultation takes place, and a day is fixed for the ceremony, which commences with a great feast. The missionaries have often witnessed these horrible tragedies. On one occasion a young man invited Mr. Hunt to attend his mother's funeral. Mr. H. accepted the invitation, but when the funeral procession started, he was surprised to see no corpse, and accordingly made inquiries, when the young man pointed out his mother, who was walking along with them as gay and lively as any of them present, and apparently as much pleased. He added that it was love for his mother that he had done so; that, in consequence of the same love, they were now going to bury her, and that none but themselves could or ought to do so sacred an office; she was their mother, and they were her children, and THEY OUGHT to put her to death." In such cases the grave is dug about four feet deep, the relatives and friends begin their lamentations, take an affectionate farewell, and bury the poor victim alive. During the first year of Mr. Hunt's residence at Somo, there was only one instance of natural death, all the aged and diseased having been strangled or buried alive.

In Fiji, not only infanticide but also human sacrifices were



very common, and, in fact, scarcely anything was undertaken without the latter. When the king launched a canoe, ten or more men were slaughtered on the deck, in order that it might be washed with human blood. But there is then worse to be told. The Feejeeans were the most inveterate cannibals, and so fond were they of human flesh, that the greatest praise they can bestow on any delicacy is to say that it is as tender as a dead man. When the king gave a feast, human flesh always formed one of the dishes; and though the bodies of enemies slain in battle were always eaten, they did not afford a sufficient supply, but slaves were fattened up for the market.

It was not from any want of food that the Feejeeans were cannibals. At a public feast Mr. Williams once saw two hundred men employed for nearly six hours in collecting and piling cooked food. These contained about 50 tons of cooked yams, 15 tons of meat puddings, 88 turtles, 5 cartloads of yaquona, and about 200 tons of uncooked yams. Yet so habitual has cannibalism become, that they have no word for a corpse which does not include the idea of something edible.

We have deemed it expedient to curtail the trustworthy accounts which we have of the Feejees, lest too large a demand should be made on the unprepared minds of some of our readers, but such may rest assured that nothing is too grotesquely horrible for man to perpetrate. Mr. Wallace, whose name is so well known and so much honoured among spiritualists, as well as by all of the scientific world, tells us in his "*Travels on the Amazon*," that some Brazilian tribes *drink the dead*! The Tarinanos and Tucanos, about a month after the funeral, disinter the corpse, which is then much decomposed, and put it in a great pan, or oven, over the fire, till all the volatile parts are driven off with a most horrible odour, leaving only a black carbonaceous mass, which is pounded into a fine powder, and mixed in several large canches of caxiri. This is drunk by the assembled company, under the full belief that the virtues of the deceased will thus be transmitted to the drinkers. The Cobens also drink the ashes of the dead in the same manner.

It has been asserted over and over again, that there is no race of men so degraded as to be entirely without religion; and the universal existence of "conscience, or moral sense," in all essentials trustworthy, is commonly assumed as a matter of course. We shall next state some facts which it is difficult to reconcile with such a belief. The result of careful inquiry by a large number of travellers goes to prove, that very many savage tribes are wholly destitute of any religious belief whatever in Devil, God, or Spirit. And where something like a religious practice does exist, it is often so unworthy of the name, that we can readily



understand how conflicting statements might arise on the point. Thus Dr. Hooker states that the Khasias, an Indian tribe, had no religion. Colonel Yule, on the contrary, says that they have; but he admits that breaking hen's eggs is "the principal part of their religious practice."

Neither *faith, hope, nor charity* enter into the virtues of a savage. Mercy was, with the North American Indians, a mistake, and peace an evil; humility an idea they could not comprehend. Chastity was not reckoned a virtue by the New Zealanders; it was disapproved of, though for very different reasons, by some of the Brazilian tribes, by the inhabitants of the Ladrões, and by the Andamaners. On the other hand, the Australians would have been shocked at a man marrying a woman of his own family name; the Tahitians thought it very wrong to eat in company, and were horrified at an English sailor who carried some food in a basket on his head. This prejudice was also shared by the New Zealanders; while the Feejeeans, who were habitual cannibals, who regarded mercy as a weakness, and cruelty as a virtue, fully believed that a woman who was not tattooed in an orthodox manner during life could not possibly hope for happiness after death. It seems to the Veddahs the most natural thing in the world that a man should marry his youngest sister; but marriage with an elder one is as repugnant to them as to us. Among the natives of New South Wales, though the women wore no clothes, it was thought indecent for children to go naked. We have seen that among the Feejeeans *parricide* is not a crime but a custom, and other similar cases might be adduced.

Even the symbols by which feelings manifest themselves are very different in different races. Kissing appears to us the natural expression of affection, yet it was entirely unknown to the Tahitians, the New Zealanders, the Papoosians, and the aborigines of Australia; nor was it in use among the Esquimaux. The Tongans, and many other Polynesians, always sit down when speaking to a superior; the inhabitants of Mallicollo testify admiration by hissing like a goose; at Vatasula, it is respectful to turn one's back on a superior, especially in addressing him. Some of the Esquimaux pull noses as a token of respect. Spix and Martins assure us that blushing was unknown among the Brazilian Indians, and that only after long intercourse with Europeans does a change of colour become in them any indication of mental emotion.

We now come to a superlative instance of eccentricity with which we will conclude our examples. It seems natural to us that, after childbirth, the woman should keep her bed, and that as far as possible the husband should relieve her for a time from



the labours and cares of life. In this, at least, one might have thought that all nations would be alike. Yet it is not so. Among the Caribs the father, on the birth of a child, took to his hammock, and placed himself in the hands of the doctor, the mother, meanwhile, going about her work as usual. A similar custom has been observed on the mainland of South America; among the Arawaks of Surinam; in the Chinese province of West Yunnan; it is mentioned by Strabo as occurring in his time among the Iberians, and is found even in the present day among the Basques, among whom we are told that, in some of the valleys, the "women rise immediately after childbirth, and attend to the duties of the household, while the husband goes to bed, taking the baby with him, and thus receives the neighbours' compliments." The same habit has been noticed also in the South of France; according to Diodorus Siculus, it prevailed at his time in Corsica; and, finally, it is said still to exist in some cantons of Berne, where it is called "*faire la conbade*." A full account of this most extraordinary habit will be found in Tyler's "*Early History of Mankind*."

Various are the trains of speculation which might be suggested to any thoughtful mind by the striking facts which we have selected from Sir J. Lubbock's "*Prehistoric Times*." First of all, we are made to look with distrust upon all the commonly received notions of man's fall from an exalted condition—and, indeed, the entire orthodox theological theory as to the origin and destiny of mankind. A necessary connection is found to exist between the physical constitution and surroundings of the savage and the degradation of his character. The very laws on which the physical order of the world is based produced the savage; and any philosophy worth having must fairly face this fact. The time has gone by for ever for quietly attributing all the material world and its conditions to the dominion of Ahriman the Evil. The power that enables the chimpanzee to build a shelter for himself, and teaches monkeys to employ stones to crack their nuts, leads the savage also to adopt very similar practices. And it would seem that we have no more right to say that the savage is not what he was intended to be, than we have to blaspheme the Creator of the monkey or the crocodile. It is certainly very depressing to think of the probable condition of man during many myriads of past ages; but not nearly so horrible as to accept for authentic the so-called "*gospel*," or *good news*, of orthodox Christendom, as to the eternal and unspeakable misery of all but one in ten thousand or so of the human race.

We must postpone to another occasion a comparison of civilised and savage life, and the many morals to be deduced therefrom.

S. E. B.

(*To be Continued.*)



## THE PHYSIOLOGY OF CELIBACY.

BY A SHAKER.

IN reply to a request by a London physician, the following letter has been received from Mount Lebanon:—

“LONDON, June 28, 1871.

“DEAR FRIEND,—You have kindly sent some copies of *The Shaker*. What effect have they had upon my mind? That of exciting the questions, *Why does not the Editor go into the physiology of the subject of abstinence from exercising the functions of generation?*

“The world will want to know the answers to these questions.”

The Editor has not seen them. However, I will, to the best of my humble ability, answer them for him, and that consecutively, as they occur.

Answer.—*First.* Because physiological truth (although of necessity included therein) forms little or no part of the object of individuals generally in becoming followers of Jesus Christ, in “bearing the cross,” against all the operations and tendencies of their generative nature, in order that they may grow out of that which is natural and carnal, and pertains simply to *this life*; and grow into that which is spiritual and pure, and which pertains only to that life which is heavenly and eternal.

*Second.*—“*What does your century’s experience of such abstinence contribute to physiological science?*”

Answer.—Although our object is not to contribute to physiological science, as such, yet we experimentally know that our own physiological conditions are greatly improved thereby; that is, by the habit of living as did Jesus Christ, in entire abstinence from all sexual and other body and soul defiling works of the flesh. There are also subsidiaries which believers are aiming to attach thereto; such as cleanliness of person and place, the use of bread made of unbolted flour, abstinence from narcotics, animal food, and condiments. Alcoholic drinks and pork are entirely driven out from us. These, with other good physiological habits, in proportion to the strictness of attention paid thereto, prevent sickness, and, so far, render drugs and doctors unnecessary.

*Third.*—“*What forms of disorder arise from such abstinence?*”

Answer.—As “disorder” grows out of the use and abuse of the “generative function,” manifesting itself in adulteries, fornications, whoredoms, and other vile practices, together with *disease*, anger, broils, malice, hatred, revenge, violence, &c.; so, from entire “abstinence” grows order, which is manifest in purity of feeling, word, and thought, towards the opposite sex; chastity, health, peace, charity, and every other virtue and grace necessary to the adornment of the spirit of the true follower of Jesus Christ, whether female or male.

*Fourth.*—“*How does it affect length of earth life?*”

Answer.—We have, in Mount Lebanon, which may be taken as fairly representing the other of our societies, according to their number,



one member (who united at eighteen) over a hundred years old, and not very feeble; several over ninety; a good many between eighty and ninety; more between seventy and eighty; and a great many between fifty and seventy; and of those who die below fifty, it may fairly be presumed to be in consequence of pre-natal abuses; in which cases, they have had to "bear the iniquity of their fathers," or mothers; or it may be the result of their own disorderly or unphysiological habits before coming to Believers. But, I should say, their change of life increased its length. In my own case, I sincerely believe, that one effect of my having lived as Jesus lived for the last twenty-four years, has added at least several years to my life. I am now in my sixty-ninth year.

*Fifth.*—"If faculties are given by God, they are given to be exercised; and, if not exercised, moral disorder creeps in, . . . and insanity becomes manifest," &c.

*Reply.*—I of course admit that the faculties pertaining to *generation* were given of God, and to be "exercised" for the purpose of increasing and continuing the race. But, doctor, ask yourself, *how much* of "exercise" of those faculties is *necessary* to the *production of offspring*? judging from the habits of the lower animals. For this is all for which those faculties were given of God, who could not, consistently with the perfect morality of his nature, have given them for any other purpose or use. And, *if only this object* were sought by men and women, in their sexual intercourse, there would be but little indeed, *if any*, possibility for "moral disorder to creep in among the faculties;" and "insanity," in its slightest "shade," would certainly be for ever barred an entrance through such a use of the "generative faculties."

*Sixth.*—"Moral Philosophy demands an answer to this question: What is your century of experience capable of saying upon the point that moral philosophers will urge, namely, that normal exercise of a faculty is better than the persistent attempt at starving the faculty by abstinence from the exercise of it?"

*Answer.*—In answering this question, I would say that those "*moral philosophers*" who would assert that even the "*normal exercise of the generative faculties is better than starving it by abstinence,*" in the eye and light of the *morality of God*, must appear very fools, and bring Jesus Christ into the category of *madmen*, where the "*Moral Philosophers*" of his day consigned him. Anything that is *necessary* to be taken into the stomach, for the continuance of life, and to form a part of our physical system, cannot be withheld without damage. But who, I would ask, besides "*moral philosophers,*" ever thought that, emitting the very best portion of a man's blood and brain—"equal in amount to sixteen ounces of venous blood"—from himself is *better* than to retain it?

*Seventh.*—"Physicians also will like to hear your experience of a century. In daily life they are called upon to advise in cases, very numerous, of disorders clearly traceable to abstinence from the exercise of the function of generation."



*Reply.*—Physicians may, for aught I know to the contrary, have to “advise in cases” which, they think, are “traceable to abstinence.” But, in such cases, they mistake the *cause* of the disease. And, with all proper modesty, I would recommend all the members of the Faculty to turn their attention seriously to this particular part of their practice; and I believe, if they will strictly examine every *such* case, by close interrogation of the patient, they will find that it is *not* “abstinence” from carnal works, but that, really and truly, *masturbation* is the exclusive cause of the difficulty for which they are called upon to diagnose.

You also say, “Physicians would like to learn whether such disorders present themselves in our community.”

*Reply.*—Why, doctor, they might as well suppose that when a filthy ditch, which has often overflowed its banks, and spoiled the appearance and use of a beautiful adjoining garden, after it is properly dammed up, or *emptied*, can never again soil or injure the beautiful walks, and kill the fragrant flowers, as heretofore.

Then you add, “*This question is the stumbling block to Shakerism.*”

I think this is rather *facetious*. Saint Paul did not charge the pharisaical Jews, nor the philosophical Greeks, with being “stumbling blocks” to Christ; but he put it the *other way*. He said, “Christ was a stumbling block to the *Jews*, and to the *Greeks* foolishness.” (See 1 Cor. i. 17 to 31.)

Just so it is now: living as Jesus lived and taught, Christianity—Shakerism—is, and always will be, a “stumbling block” to the good-enough-without-it, and intolerable “tom-foolery” to the philosophers and scientists of this world. Nevertheless *it* is true and potent, and will prevail with those who desire to possess the purity, morality, goodness, and philosophy of Jesus Christ and of God. *Such* will be “induced to think acceptably of Shakerism.”

Why, doctor, the sentence in which you say, “Where the organisation is naturally at the *minimum of development*, there is usually a *maximum* of intellectual, or moral, or both,” speaks a whole volume *against* the idea entertained by those “*Moral Philosophers*” (!) whose “*Moral Philosophy*” (!) says, that “starving of the generative faculty produces *insanity in infinite shades*” (!) I thank you very kindly for exploding, with “one stroke of the pen,” this formidable, popular, and dangerous false doctrine inculcated and promulgated by them.

And again, doctor, you ask, “*Why not organise a family who would marry and generate under the conditions prescribed by Moses?*”

*Answer.*—Because it would be against the will of God, as well as contrary to the law that operates *within* the spiritual man and woman, that either Jesus Christ, or any of his followers, should do anything of which they might be ashamed, or that they should not be seen doing; and, consequently, as carnal works always produce that *sign of sin—shame*, and which those who commit them cannot bear to be seen doing, Believers, or *Shakers*, or Christians, or true followers of Jesus Christ, will not—could not be made to—descend to the low, animal, unclean, defiling



work of *generation*. For they live in the light, and beneath the inspection, of the all-seeing God, who has called them to higher and more dignifying works, that they may become heavenly and *angelical*. Indeed, they are called into "the resurrection," wherein "they neither marry nor give in marriage;" but are earnestly labouring to become "as the angels of God in heaven."

And now, dear doctor and friend, allow me to say that the misconceptions, errors, and misstatements of *honest* philosophers and physiologists upon the subject of a *Shaker* or *Christian life*, arise from the fact that they have lost sight entirely of the *dual* nature of man; that is, that he is *spiritual* as well as natural; that he is formed for another—an immortal—state of existence after *this life*; and, as was originally intended, the natural and generative part of man develops *first*, and this fits him for the terrestrial sphere and occupation in which he is caused to live upon earth. And when the *spiritual part* of the man develops towards a condition in which natural things will not supply the craving he feels *within*, he becomes dissatisfied with all around him; and feels that neither wife, children, brothers nor sisters, nor friends, nor neighbours, with all the earth produces and possesses, yield (to him) anything towards removing the hungering he has for something which is not contained in any of those persons or things, or all of them together.

What is the matter with him? and What is the remedy? Why, his *spiritual* nature is developing; and the remedy for his troubled soul can only be found (as Jesus Christ said) by "forsaking them *all*, and laying down his generative life;" that is, ceasing at once, and for ever, from all fleshly and carnal acts, words, and thoughts, and thus make room for the Spirit of Truth and of God to enter his soul, and work therein, that, by his willing and hearty co-operation therewith, he may become pure, holy, angelical, fit for the society and employments of angels in the heavenly world.

This is the *intended destiny* of every soul that ever was or will be born into this world. And all who fail of attaining it in this or the spirit world, will themselves have to bear the blame thereof. For God has mercifully given a *living* expression of his will, for all who are in the above developing condition, in the life and teachings of Jesus Christ, and of his true followers among the *Shakers*.

Therefore, I ask, How can any developing one live the *remedial spiritual* life of Jesus Christ—*be a Christian* (philosophy and philosophers, physiology and physiologists, physicians and scientists generally, to the contrary notwithstanding) unless he or she give up all the gratifications of his or her *natural* physical and mental generative faculties and associations, and come out of "the world," and be separate therefrom, and neither taste nor touch the unclean things thereof? I confess, doctor, that *I cannot* (nor do I believe anyone else can) tell.

*Note.*—I would just observe that the *spiritual* nature develops much earlier in some persons than in others. Probably this is governed by,



or is largely owing to, the order of their creation, training, and surroundings.

Sincerely thanking you for your kind remembrance of me, believe me to remain, as ever, your reliable friend,

WM. OFFORD.

Mount Lebanon, Columbia Co., N. York,

August 23, 1871.

## A SPIRITUALIST FUNERAL.

### THE DECEASE OF MRS. ROBERT DALE OWEN.

WE quote from the *Religio-Philosophical Journal* the following account of the funeral of the late partner of Robert Dale Owen, a gentleman so well known and highly respected in the ranks of Spiritualism. In a few days is expected a new work from his pen, entitled, "The Debateable Land between the Two Worlds," to be published simultaneously in this country and in America:—

"Mrs. Owen was the daughter of Mr. Samuel Robinson, merchant, of the city of New York. She was born in Durham, Conn.; and her family, both on her father's and mother's side, was of the old Puritan stock; her ancestors having emigrated at an early day from Great Britain to New England, and having always remained there.

"Soon after her marriage, she came, with her husband, to reside in New Harmony; and that has been her residence since, with the exception of a five years' sojourn in Europe, during the time her husband was United States' Minister to Naples.

"The testimony borne to Mrs. Owen's private worth and to her public and private usefulness, by those who spoke at her funeral will be heartily endorsed, we feel assured, by every inhabitant of this place, not a few of whom have known her for a life-time. We do not believe there is a person living in this town whose loss would have cast such a gloom over it as did the unexpected decease of Mrs. Owen.

"Her funeral was early on Sunday morning, the weather being most beautiful; and the ceremonies were conducted at the grave.

### "FUNERAL CEREMONIES.

"They were opened by Mr. Owen himself. He said:—

"I think it is a commendable custom that, as to funeral ceremonies, the wishes of the departed on that subject, should, as far as possible, be carried out, when these wishes are known.

"During Mrs. Owen's illness, she said nothing in regard to her funeral. But some two or three months it chanced, as men say—though there is no such thing as chance—but it happened that my wife and I had a conversation on funerals. She said she would not wish to have any bell tolled at her funeral, especially if there was any sickness near. She thought sick persons sometimes suffered by hearing it, and she did not wish her death to be the occasion of gloom or suffering of any kind. Music, she said, she thought fitting: music serious and appropriate indeed, but also hopeful and encouraging, with nothing of



the desponding and sepulchral about it; for gloom seemed to her most inappropriate. "And what about a funeral sermon?" I asked. "No," she replied; "not an ordinary funeral sermon; for these usually contain unmeaning, and often unmerited, praise. But I *should* like," she added, "that some one, who has the same ideas of death that I have, would express them at the grave."

"All this was said accidentally, and I think without the least idea in her mind that I might soon have to recall it; for she was in perfect health at the time; and I, being more than ten years her senior, expected to go before her; but it was otherwise ordered."

"Then I sought to fulfil her wishes. I requested that the bell should not be tolled, there being at the time a lady—a dear friend of hers—seriously ill at my house. Then I selected, as suitable for music on such an occasion as this, a poem by Mrs. Stowe, entitled, "The Other World;" and I had a few copies printed for distribution here."

[They were distributed accordingly, and Mr. Owen resumed.]

"Some friends have kindly volunteered to aid us. They will now sing a portion of that ode. Afterwards I shall endeavour to say a few words on the subject of death. Then we will sing the remaining portion of Mrs. Stowe's beautiful verses. And afterwards, if my esteemed friends the Rev. Mr. Mitchell and the Rev. Mr. Erwin—one or both—desire to speak, I am quite sure you will hear them with great pleasure."

"The singing was conducted by Mrs. Bella Golden, Mrs. Charles A. Parke, Miss Louisa Duclos, and Mr. John D. Jones, several other persons joining in. Then Mr. Owen said:—

"No article of belief, moral or religious, seems to me so important as the assurance of immortality. You remember the text—"If there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then your faith is vain."

"Few deny this; but comparatively few feel any absolute certainty about it. Even the most earnest and devout Christians sometimes admit how wavering faith often is."

"Mr. Owen then related conversations which he had had on this subject, at one time with a well-known Presbyterian clergyman of New York, at another time with an Episcopal bishop. The former—a wealthy man—declared to Mr. Owen, who had been saying to him that he [Mr. Owen] did not believe more firmly in the existence of the visible world than he did in the invisible—that he [the clergyman] would give half what he was worth in the world to be able to say the same thing. The latter stated to Mr. Owen that, assisting at the death bed of an aged clergyman—a perfect exemplar, throughout a long life of usefulness, in faith and conduct—and the conversation turning on the evidences of a future state, the dying man exclaimed—"Ah, Bishop, the proof, the proof! If we only had it!" Then Mr. Owen resumed:

"I do not believe—and here I speak also for her whose departure from among us we mourn to-day—I do not believe more firmly in these trees that spread their shade over us, in this hill on which we stand, in those sepulchral monuments which we see around us here—than I do



that human life, once granted, perishes never more. A death-change there is, often terrible to witness, leaving us behind desolate and forsaken for a few years on earth, but no death. *We* never go down to the grave. *We* cannot be confined within the tomb. It is a cast-off garment—sacred, indeed, as are sacred all mementoes which memory connects with those we have loved and lost—but yet it is only a cast-off garment, encoffined, to which are paid the rites of sepulture.

'She believed, as I believe, that the one life succeeds the other without interval, save a brief transition-slumber, it may be of a few hours only. Neither of us could believe in the old idea—almost discarded in modern times—expressed in such lines as these—

That man when laid in lonesome grave  
Shall sleep in death's dark gloom,  
Till th' eternal morning wake  
The slumbers of the tomb.

'Such is not Christ's doctrine. "To-day"—he said to the repentant thief on the cross—"To-day shalt thou be with me in paradise."

'Again I believe, as she did, in the meeting and recognition of friends in heaven. While we mourn here below, there are joyful reunions above.

'Also that the next world is one of many mansions, to be occupied by those who are fitted to enter therein: and this, *because* they are fitted, not by any earning of heaven—for which of us is faultless enough for that? Yet there are the prepared and the unprepared, and that determines our lot in the next world.

'I agreed with her also in the belief that there are in heaven duties, avocations, enjoyments even, as various as are those of earth, but far higher and nobler in scope and purpose.

'Finally, I believe as she believed, and as is so beautifully expressed throughout the ode we have been singing, in guardian care by the inhabitants of heaven, exercised toward those of earth.

'As to the virtues and the good deeds of her who has left us, if nearly forty years' life and conversation in our village suffice not in witness, any word from me would be worse than worthless. Better to imitate her example than to speak her praise. Well has a great poet and thinker reminded us—

He mourns the dead who lives as they desire.'

"Then the last four verses of the ode were sung. It read as follows:—

THE OTHER WORLD.

It lies around us like a cloud—  
A world we do not see;  
Yet the sweet closing of an eye  
May bring us there to be.

Its gentle breezes fan our cheek,  
Amid our worldly cares;  
Its gentle voices whisper love,  
And mingle with our prayers.



Sweet hearts around us throb and beat,  
 Sweet helping hands are stirred;  
 And palpitates the veil between  
 With breathings almost heard.

And in the hush of rest they bring  
 'Tis easy now to see  
 How lovely and how sweet a pass  
 The hour of death may be:

To close the eye and close the ear,  
 Wrapped in a trance of bliss;  
 And, gently laid in loving arms,  
 To swoon to that—from this;

Scarce knowing if we wake or sleep—  
 Scarce asking where we are;  
 To feel all evil sink away,  
 All sorrow and all care.

Sweet souls around us watch us still,  
 Press nearer to our side;  
 Into our thoughts, into our prayers,  
 With gentle helpings glide.

Let death between us be as naught—  
 A dried and vanished stream;  
 Your joy be the reality,  
 Our suffering life the dream.

“The first four verses, before the above remarks, were sung to the old Scottish melody of ‘Auld Lang Syne;’ the last four, at the close, to the air of ‘Home, sweet home.’”

DEATH OF MRS. ROBERT DALE OWEN.—It is with sentiments of sincere sorrow that we announce the death of this distinguished lady. She departed this life at New Harmony on Saturday morning, and was buried on Sunday. Without attempting to give a biographical sketch of this eminent lady, we may safely say that she was one of the most distinguished ladies of the age. During the time that her husband was recognised as a statesman in this country, which ranged over the period extending from 1834 to 1856, Mrs. Owen was justly regarded as a lady of the first literary attainments, and one who made her mark in society. Her demise has removed from us a woman who was one of the first ladies of her time, and one who made her mark upon the civilisation of the present age.—*Evansville Courier*.

DEATH OF MRS. OWEN.—We learn with regret that on Saturday last Mrs. Owen, wife of Hon. Robert Dale Owen, breathed her last at her home in New Harmony, after an illness of little more than a week. Her remains were followed to the grave by nearly all the citizens of New Harmony, by whom she was held in the very highest esteem. This estimable lady was loved for her deeds of kindness and charity as well as admired for her strength of mind and literary acquirements. Her husband will have the sympathy of a large circle of friends in this, his greatest bereavement.—*Evansville Journal*.



## P O E T R Y.

## VOX CELESTE.

I sat at the midnight hour  
 By the embers' dying glow,  
 When all the world seem'd fast asleep—  
 And why was I musing so?  
 I thought of the few loved friends and true  
 In the days of the long ago!

I knew the lesson of life;  
 But how could I help but weep,  
 When thoughts rose up of the loves of youth  
 From a fount of pity so deep?  
 And the clock struck one as I ponder'd on,  
 For I knew that I could not sleep!

The night was silent and dark;  
 But my heart was busy as day,  
 For I remembered the morning of life  
 With its friends and its gambols gay:  
 The joyous song in the festive throng  
 And the freaks of the merry May!

I remembered the wooing-time,  
 When I wove my first-love lay,  
 And the kindly grasp of a brother's hand  
 Ere lost in a land far away;  
 And now, friend-lorn, I thought of the scorn  
 And the pitiless pomp of to-day!

Then I dried my tearful eyes,  
 That with weeping were weary grown;  
 And oh! I heard such a beautiful strain—  
 Such a sweet celestial tone!  
 And it seemed so near to my anxious ear,  
 That I knew I was not alone!

Yes, I felt I was not alone—  
 I knew that my friends were by—  
 Tho' I could not hear with the natural ear  
 Nor see with the natural eye,—  
 'Twas the music dear from a spirit near,  
 And I sinned in wishing to die!

It rose like an Uriel's strain!  
 It swell'd, diminished, and turn'd,  
 (But I caught no glimpse of the singer's face  
 Tho' my heart in my bosom burn'd!)  
 And it spoke to me in the melody  
 Of a tongue that is here unlearn'd!

Come dry thy tearful eyes,  
 And list to my beautiful lay;  
 For I sing of a land of Love and Truth,  
 And the dawn of a happier day!  
 It rose and fell with majestic swell,  
 And faintly faded away!



Then I smiled that I should forget  
 Of the bright and immortal life:  
 Of the golden lute 'neath the clustering fruit,  
 By the rivers with beauty rife;  
 That there was no care in that heaven fair,  
 Contumely, sorrow, or strife !

Liverpool, Oct. 6, 1871.

APEMANTUS.

## SPIRITUALISM IN AMERICA.

AN ENQUIRY INTO THE NUMBER OF SPIRITUALISTS IN THE UNITED STATES.

BY WILLIAM TEBB.

THE reports that have reached us from time to time through the American Spiritualist Journals, from English travellers to the United States, and from American visitors to this country, have been so contradictory and confusing that I thought it would not be time thrown away to endeavour on my recent visit to the United States to ascertain the true facts of the case.\*

If there is one privilege which a stranger travelling in America may count upon, without fear of giving offence, it is that of asking questions. And taking advantage of this, I have sought for information on this subject in a journey through the Eastern, Middle, and Western States, from my fellow travellers and from those likely to be best informed on the subject, on steamboat, railway car, and omnibus; in village, city, and remote frontier settlements; in fashionable watering places and manufacturing districts, extending through a journey of over six thousand four hundred miles.

My plan has usually been to open conversation by enquiries as to the resources, progress and population of the district where I then was; to elicit information, as to the educational and other institutions of the place; the number of religious organisations; and lastly, to ask if there were Spiritualists or people who had witnessed or believed in the phenomena of Modern Spiritualism, and how many. The western people I found more communicative than the eastern, but in almost every district I met with intelligent persons willing to converse upon the subject and to furnish me with the addresses of Spiritualists, from whom I was enabled to obtain information corroborative, or otherwise, of that given by my casual travelling acquaintances.

\* The Spiritual Magazine for March, 1869, publishes a statement containing the various estimates given from time to time of the number of Spiritualists in the United States, which I have summarised as follows:—1861, A. E. Newton, between two and three millions; 1863, Uriah Clark, says, "The decisive believers are about two millions, the nominal nearly five millions;" 1865, Andrew Leighton, three millions; 1866, Judge Edmonds, between five and six millions; 1867, Hepworth Dixon, three millions; 1868, A. J. Davis, four millions, two hundred and thirty thousand; 1869, Warren Chase, eight millions; 1867, Catholic Council of Bishops at Baltimore, between ten and eleven millions; 1866, E. Harrison Green, thirteen millions.



In the Eastern States I was frequently told that the largest number of Spiritualists were to be found in the west, and in the west I was informed they were the most numerous in the east. In the Territories of Colorado, Wyoming, and Utah, my informants said there were few Spiritualists amongst them, but a good many in the States; and in Boston, the Metropolis of the New England States, one of the leading Spiritualists told me there were the largest per centage of believers in the Territories. And while in almost every district I have found some adherents, in none did I find the number so large as has been reported. I found it impossible to obtain any reliable information as to the large cities,\* such as New York, Brooklyn, Boston, Chicago, Philadelphia, Baltimore, Cincinnati, and St. Louis, but from the fact that these contain a larger element of Germans, who for the most are sceptical of a future state, and of Irish Catholics who generally repudiate as Satanic all Spiritualism outside the pale of the church, and who therefore cannot be reckoned among its adherents, it may be assumed that the proportion of believers to the population is not larger than in the towns and villages where the religious proclivities and opinions are ascertainable.

The largest proportion of Spiritualists I met with was in New England, and this was confirmed by Mr. Luther Colby, the editor of the *Banner of Light*, and Mr. S. S. Jones, the editor of the *Religio-Philosophical Journal*, but in no part of the five States comprising this district could I hear of more than three or four per cent. of the population who were committed to this belief, nor does the attendance at meetings and conventions, the circulations of the Spiritualist journals, and the influence exercised by Spiritualists on the community, justify a larger estimate. The *Banner of Light* is offered for sale at many of the post offices, newspaper, and periodical stores with the other journals, but in no instance outside the City of Boston was there more than three or four copies to be seen, whereas the distinctive religious papers of the various denominations, such as the *Golden Age*, *New York Independent*, *Observer*, and other papers were offered in much larger quantities.

Mr. B. J. Butts, of Hopedale, Mass., lecturer and editor, and one of the earliest believers in New England, gave me his own estimate of the number of Spiritualists in the United States at one million.

Boston, the capital of Massachusetts, is the Spiritualists' stronghold, and the focus from whence emanates three-fourths of all American Spiritualist literature. The *Banner of Light*, which has the largest circulation of any Spiritualist paper, is here published, and has a handsome publishing house in the leading thoroughfare of the city. Mr. Luther Colby, its founder, is still editor-in-chief, and the proprietors manage the paper with great energy and public spirit. The Spiritualists have usually two public meetings on Sunday, the chief of which is

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\* According to the United States Census for 1870, New York contains a foreign population of 319,000; Philadelphia, of 184,000; Brooklyn, 143,000; Baltimore, 57,000; and Boston, of 78,000, being 36 per cent. of the whole population. These consist as is well known for the most part of Germans and Irish.



held at the Music Hall, a noble building, capable of holding three thousand people; the aggregate attendance at this and the other places during the autumn and winter seasons is estimated to amount to about three thousand people; and as a proof of the energy and liberality of the Spiritualists in Boston, I may mention that about one thousand pounds have been raised during the present season, in order that the admissions to the lectures at the Music Hall may be free. There are two Children's Progressive Lyceums, the one at Elliot Hall, Tremont Street, having an attendance of between two and three hundred children and adults, and which I had the pleasure of visiting. The Hall is spacious, well lighted, and adorned with mottoes expressive of the Spiritual faith, and with pictures, amongst which I noticed a fine oil painting of the late Theodore Parker. The exercises consisted of recitations by the scholars, a short address from the superintendent, singing, marching to the sound of cheerful, martial-like music, and light gymnastic exercises; which, with the pretty emblems of the various classified groups, the elegant banners and badges, the perfect order and neatness of dress, the smiling happy faces of the children, was one of the pleasantest sights I witnessed during my sojourn in America, and actualises on earth, as I can well understand in the words of Andrew Jackson Davis, "the juvenile assemblages of the Summer Land." The number of scholars attending the various Progressive Lyceums throughout the country are said to be ten thousand.

The Spiritualists of New England hold frequent excursions, pic-nics, grove or camp meetings. The *Boston Journal* estimates the attendance of one recently held at Abington Grove, twenty-two miles from Boston, to have been no fewer than twelve thousand.

As I proceeded northward through New England, the number of Spiritualists diminished. In Montpelier, a charmingly situated village, (for strange to say for America it has not been incorporated, though the capital of the State of Vermont, and containing a population of three thousand,) I could only hear of three or four believers, though the number may probably be greater, as the *Banner of Light* was on the counter at one of the leading book-stores in the place. In St. Alban's, a city of 6,000 inhabitants, in the northern part of the same State, Mr. Skinner, proprietor of the Tremont House, to whom I was introduced, as the leading Spiritualist in that part of the State, and who has been a resident Spiritualist for 14 years, gave the number of believers in that city at fifty, and he accounted for its unpopularity in that neighbourhood to its persistent denunciation by the clergy of the place, who attributed the manifestations to the devil. Mr. Skinner told me that he had read the reports in the Spiritualist journals, in which the number of Spiritualists are estimated, by Judge Edmonds and others, at ten millions, and he supposed that this estimate had reference to the whole world, as there was nothing to justify such figures in his State. There is an annual convention of Spiritualists in Vermont, extending over three or four days, with an average attendance of three hundred.

I visited one of the societies of those excellent but eccentric people the Shakers, at Enfield, New Hampshire, about whom we have had



opportunity of learning, through the recent missionary visit of Elder Frederick Evans, one of the leaders of the sect. They have 18 societies in various parts of the United States, and number about 2,500 members, all of whom, as I was informed, by Eldress Caroline Witcher, are Spiritualists. The manifestations of rappings, visions, and healings, came to them in 1837, and have continued at intervals until now. James M. Peebles, so favourably known to English Spiritualists is a sympathiser with this organisation.

On my arrival in Chicago, the Metropolis of the great North-West,—alas, now, so cruelly devastated,—I enquired (it being Sunday) for a meeting of Spiritualists, as I had understood there were several in that city, but could not hear of any. The *Chicago Times*, and other papers publish a list of nearly all the religious services held in the city, including those belonging to many shades of heterodoxy and various denominations which admit of no classification. At the Tremont House I found a card containing a list of all the churches, with the names of the preachers, hours of meeting, numbering between two and three hundred, advertised for the convenience of travellers, but in neither case was there any announcement of a meeting of Spiritualists. As Chicago contains a population of three hundred thousand inhabitants, I was not a little surprised at this. I subsequently learned that the Spiritualist meetings were not held during the hot summer months. Mr. S. S. Jones, the editor and proprietor of the *Religio-Philosophical Journal*, estimates the number of Spiritualists in the United States, at one-thirtieth of the population, or 1,300,000, which would give 10,000 for Chicago, and which I venture to affirm, is rather an over than an under statement. Mr. Jones speaks hopefully of the progress of Spiritualism in the west.

At St. Louis I met several of the leading Spiritualists of the city, amongst whom were Mr. J. E. Merriman, Major Mellon, Dr. Peck, Hou. Warren Chase, Mr. Anderson, the editor of one of the city commercial journals, Judge Archer, Mrs. Warner, Mr. Harrison Green, and others, from all of whom I received the utmost kindness and cordiality. A meeting was improvised by my esteemed friend, Mr. Merriman, to afford opportunity for interchange of opinions and friendly conversation, which terminated in a *séance*, with manifestations of personation, trance speaking, and healings.

Mr. Chase said that three millions Spiritualists would be a fair estimate for America, but Judge Archer insisted that there were at least eleven millions, quoting, as his authority, the report of the Baltimore Catholic Convocation before alluded to. The present population of St. Louis is 350,000, and assuming Judge Archer's opinion to be correct, this would give the city 90,000 votaries as its quota; but neither Judge Archer nor any other person whom I met was willing to give St. Louis credit for anything approaching this number, nor did I subsequently meet with any one except Mr. E. Harrison Green (who does not reside in the city), ready to aver that St. Louis had more than ten thousand.

Mr. Chase who is one of the oldest and most indefatigable Spiritualist



lecturers in the field, has, with great self-denial, tried to organise regular meetings in the city, taking upon himself the risk and responsibility of hiring the hall and incurring the necessary advertising expenses, but for want of adequate co-operation and pecuniary support they have been abandoned. A Children's Lyceum which was established by a few earnest friends has been given up for similar reasons. Mr. Chase said the people of the west were afraid of making known their convictions, as it was generally thought that an open avowal of belief in Spiritualism would injure a man's professional and commercial reputation. There were, however, some noble exceptions. Missouri, previous to the war, was a slave State, and like all other slave States, not much given to independent enquiry. There are undoubtedly believers in the manifestations scattered through the agricultural districts, but the chief adherents will be found in the cities, as St. Louis, Jefferson city, St. Joseph, and Kansas city, where there is enterprise, education, and intelligence. A resident of four years' standing in St. Joseph gave me the number of believers in his city at twenty, but this I consider an under estimate, though the only one I was able to obtain.

In Kansas city, which claims a population of 35,000, and which has doubled within four years, I met several citizens who take a leading part in the movement, the most influential being a Mr. Fair, the President of the society, at whose house I made an agreeable visit. Regular weekly meetings are held for lectures and discussions, and a growing interest is maintained by the association, which numbers twenty-five members. Professor G. W. Gibson, the Secretary, said that some of the leading merchants are Spiritualists, but for political and other reasons would not allow their names to be mixed up with the association. They attended and supported the regular orthodox churches, of which there are quite a number.

I passed through the northern part of the State of Indiana, but was not able to gather much information. An intelligent resident of Anderson, Madison county, a city of 5,000 inhabitants in that State, informed me they had a liberal church with 50 members, about two-thirds of whom were Spiritualists. He believed in the manifestations himself, and when this fact became known a determined but unsuccessful effort was made by his orthodox fellow townsmen to have him expelled from his position as teacher in one of the common schools. When at Boston I was told by Mr. Dole, the secretary of the Children's Lyceum, that Spiritualists are more numerous in other parts of this State, one city having recently erected a meeting house, at a cost of twenty thousand dollars. Central and Southern Michigan also claim to have a large number, and display considerable activity in lecturer movements and circles. I visited Port Huron, in the North Eastern part of Michigan, but my interrogations did not elicit any precise information; the answer here as in many other places was, "I guess there are a few."

On the train between St. Louis and Kansas city, near Jefferson city, the capital of Missouri, an intelligent lady who saw my wife reading the *Banner of Light*, opened a conversation on Spiritualism in which



she said she was a firm believer, having witnessed some of the physical phenomena. She lived at Leavenworth, the largest city in Kansas, where, thirteen years ago, the struggle for free soil against the encroachments of the slave power was maintained so successfully. "There were but few Spiritualists," she said, "and they dared not hold *séances*, or make any show of their belief." I asked if they would be subjected to persecution, she replied, "No, but all the people I have heard speak of the subject consider the whole thing so absurd, that such meetings would be ridiculed out of existence."

A gentleman, whom I afterwards met on the Kansas City and St. Joseph railway, stated that he had lived at Leavenworth thirteen years, and out of an extensive acquaintance amongst all classes he only knew one Spiritualist; they had no organisation, and they exercised practically no influence in the city. "The people of the Western States," he said, "don't trouble themselves about metaphysics, they have sufficient wherewith to occupy their minds in the hard practicalities of life." Leavenworth has a population of 22,000. It is most probable that a canvas of the city would reveal a larger number of believers in Spiritualism than either of my informants were aware of, but it may be safe to assume that those who sympathise with it are not numerous. Kansas is a large State with many settlers from the New England States, and there must be many who have carried with them the views prevalent there. A lady whom I met in Golden City, Colorado, who lived near Fort Scott, in Southern Kansas, stated that at least a tenth of the population in the villages of Lacine and Pleasanton were avowed Spiritualists; they hold regular public meetings, have numerous circles, and claim to exert as great an influence over the inhabitants as any of the religious denominations.

My investigation in the Territories did not result in the discovery of so large a percentage of Spiritualists, or believers in the Spiritual Philosophy (as they are there more generally termed) as the States. Golden City is a town of eight hundred inhabitants, nestling in a valley of the Foot Hills on the eastern slope of the Rocky Mountains, Colorado, and is noted for its coal beds, and the number of its places of worship. There are Episcopal, Roman Catholic, Baptist, Christian, and Presbyterian churches, all of which have been built by the zeal of the wealthier congregations of those denominations in the Eastern and Middle States, and are regarded as Missionary Churches. I attended the evening service at the Episcopal Church, when a very young man preached to ten hearers including myself, a discourse on the Atonement, as it is presented in England by some of the narrowest Evangelical sects. After a diligent search I only succeeded in hearing of one Spiritualist, a Devonshire man, whose wife strongly repudiated any leanings towards her husband's faith. I was told there were one or two families in the neighbourhood who were believers. At Denver, the chief city in this Territory, and a very thriving, busy place of 10,000 inhabitants, I learned that the Spiritualists had been favoured with occasional lectures by trance speakers, and others passing through to California, but I could not hear of any organisation, or meet with any one able to give me even



an approximate idea of their strength. Between Denver and Cheyenne on the Denver Pacific Railway, on the western verge of the Buffalo Plains, generally known as the Great American Desert, is the new colony of Greeley, named after the distinguished editor of the *New York Tribune*. Its enterprising colonists have made a bold experiment to cultivate the land by means of irrigation—their territory, except on and near the mountains being almost destitute of rain, and, I am informed, are likely to prove successful. Though founded less than two years ago, it has now 1,500 inhabitants, chiefly from the Eastern and Middle States, with a newspaper, two or three places of worship (one of which is used as a school-room), and I was told that arrangements are in progress for the erection of a school house at a cost of thirty thousand dollars (£6,000.) In a community composed of intelligent settlers coming from various parts of the United States, in which free expression of religious opinion results in no social or religious ostracism, and with no fear of Mrs. Grundy before their eyes, I counted on finding something like the numerical proportion of believers that the various reports had led me to expect. I was disappointed on being told that there were only three or four families, and my inquiries at Cheyenne, Laramie, and Bryan settlements, on the Union Pacific Railway did not result more satisfactorily.

One of the most interesting cities on the American continent, by reason of its charming situation, pleasant residences, enjoyable climate, and energetic people, is the capital of Utah, the home of the Mormon Saints—Salt Lake City, a description of which would be out of place here. It has a population of 18,000, amongst whom I found a considerable number of Spiritualists. A society was established in October, 1869, under the leadership of William S. Godbe, Elias L. Harrison, Henry W. Laurence, Amassa Lyman, John Tullidge, and William H. Shearman, denominated the "New Movement," with the object of protesting against the encroachment of priestly power in the Mormon Church. The hierarchs of the Saints were not long in discerning where this schism would lead to, unless nipped in the bud, and the High Council of the Church was convened, before whom the reformers were summoned for trial, Brigham Young acting as judge, which terminated in their being declared apostates, and cut off from the church. A document bearing the joint signatures of E. L. Harrison and W. S. Godbe was immediately issued which set forth "that in the Mormon Church there had for some time been a steady and constant decline in the manifestations of spiritual gifts, as well as in the spirituality of the system as a whole, and that as a church it was fast running into a state of complete materialism." The society then formed, now hold regular Sunday meetings at a spacious church edifice known as the Liberal Institute, with an average attendance of from 200 to 300 persons, who with few exceptions are avowed Spiritualists. They claim to have more mediums for manifestation than any other people; they have extraordinary demonstrations of spirit power in their circles, and believe themselves to have been guided by beneficent spirits for the establishment of "a new order of things in Utah, politically, religiously, and socially;"



and as they are thoroughly in earnest it is not too much to expect that through their influence at no distant day some of the obnoxious features of Mormonism will be rooted out. Their views are advocated in the *Salt Lake Tribune*, of which both a daily and weekly edition is issued.

The Mormons number about 100,000 in Utah, and claim to hold the spiritual gifts of miracles promised by Christ to his disciples; and I have had related to me many instances of remarkable cures performed by the bishops and apostles of the church through prayer and laying on of hands; they also believe in revelations and prophecy, but, like the Swedenborgians and some other sects, consider that all such gifts exercised outside of their own church are disorderly. There are about 1000 Spiritualists in the valley of the Saints, and the number is steadily increasing. I met a Mr. Mansfield, an Englishman, who left the Mormon Church from conscientious motives some years ago, and joined a small Episcopal Society at Salt Lake City. When the war broke out, he was called to serve in the Northern army, and when in camp, and wanting something to read, applied to the army postmaster, who gave him several copies of the *Banner of Light*, for which there had been no applicant. Mr. Mansfield read the papers, became interested, and soon sought for an opportunity of witnessing some of the manifestations, and being convinced of their truth, on his return became one of the most active Spiritualists in the city. The Bishop of the Episcopal Church of Utah hearing of this, reasoned and remonstrated with him on the dangerous tendency of his new views, and finally caused his expulsion from the Church. Mr. Mansfield has obtained a number of subscribers both for English and American Spiritualist papers, and circulates tracts and journals from house to house to the dismay alike of Brigham Young and the Episcopal Bishops. It was my intention to have proceeded to San Francisco, and thus have completed my journey across the American continent, but having caught a catarrh through inhaling the alkali dust which impregnates the soil for at least two hundred miles of the distance, and a slight attack of mountain fever, I was reluctantly compelled to retrace my steps eastward. Though not visiting California, I met a number of residents from various parts of that State, with whom I had speech, and being the most communicative of all denizens in the west, I had no difficulty in eliciting answers to my questions. One who had lived there fifteen years, and professed intimacy with all the leading men in the State, as well as of the social, political, educational, and religious status of the people, said that in Nevada and California the Spiritualists were very few—so few as to exercise, either as a body or individually, no appreciable weight upon the community. One-third of the population, he said, were sceptics, without settled convictions, and attended no place of worship whatever. In the course of a lengthy conversation, he admitted that the city of San Francisco might be an exceptional place in point of the number of adherents to the Spiritualist faith.

At Council Bluffs, on the Missouri River, a bookseller introduced me to Mr. Mansell Wicks, whom he described as the most active Spiritualist in the city. Mr. Wicks received me with genuine Western



cordiality, and volunteered all the information in his power. He said he came to the town in 1849, when it contained a population of only 600, and knew almost every inhabitant. Instead of answering my inquiry by an off-hand guess, Mr. Wicks said that as I was not leaving the city for a day or two he would prefer counting the number of Spiritualists. On the following day he told me he had done so, and the number was sixty, though confessing that some whose names he had included might not be willing to own themselves as such. Mr. Wicks' friend, Dr. Allison, reckoned the number at fifty only, but the doctor's acquaintance, owing to a shorter residence in the place, was not so extensive. The population of Council Bluffs is ten thousand.

Within three miles of this city is Omaha, Nebraska, situated on a bluff in the western side of the Missouri, and celebrated as the terminus of the Union Pacific Railway, and which the United States census of 1870 credits with a population of 14,147. Though so near Council Bluffs, my various informants agreed in the opinion that the Spiritualists are here much more numerous; a respectable druggist estimated them at five hundred. For several years previous to and including the winter of 1868-69, they had well-attended Sunday meetings, and considerable interest had been displayed. These meetings were expected to be renewed during the approaching autumn.

Between the Missouri and the Mississippi is one of the finest farming districts in the United States, or probably in the world,—the word Iowa in the Indian language meaning "the beautiful land," and a fitting appellation for its rolling prairies of unsurpassable richness and loveliness. Here are well-to-do farmers, the very types of thrifty content; charming villages, combining the neatness and domestic architecture of New England with the affluent productions of Kent and Suffolk in Old England, with enterprising towns and cities, and a climate free from the extreme cold of Minnesota on the one hand, and the heats of Southern Illinois and Missouri on the other. To the landless men and women of England I could say that there is still in this State land enough waiting cultivation, at 80 acres each, for over a quarter of a million of farmers.

Burlington, in this State, is beautifully situated on the Mississippi, with every indication of the western go-a-head thrift and enterprise; fine school houses and churches, elegant hotels and stores, and tasteful suburban mansions for its well-to-do citizens. It has a population of 15,178, and I looked for a fair proportion of the alleged ten millions of Spiritualists, but had some difficulty in finding one. I failed altogether, after visiting eight or ten book-stores in the city, in procuring a copy of a Spiritualist journal. Mr. John Neeley, a resident of 25 years' standing, and a Spiritualist for 17 years of that time, said that the movement was all but dead in the place, the clergy having, as they believed, rooted out what life it had ten years ago. There had been neither lecture nor public meeting for seventeen years, and he did not know a field where missionary effort was more needed. He thought that there might possibly be 50 or 60 residents in and out of the churches who believed in the genuineness of Spiritual manifestations.



I was told that the Spiritualists were more numerous at Mount Pleasant, Keokuk, Davenport, and some other parts of the State, which the time at my disposal would not permit of my visiting. I had frequently been told that I should find a larger percentage in other cities and States, but I invariably discovered, on my arrival at these places, that the statements were not altogether in accordance with the facts.

The ratio of Spiritualists to the population I met with and heard of at many places through which I travelled were so nearly alike those I have already mentioned, that to give the details would seem almost like repeating what I have already said. I did not visit the States south of Mason and Dixon's Line, but it was my good fortune to meet with intelligent residents of Louisiana, Tennessee, Virginia, Delaware, and other southern States, and with many persons, including several Spiritualists, who had recently travelled in the south. A communicative clergyman from Nashville, and the concurrent testimony of all, (and this is admitted by several leading Spiritualists in Massachusetts, to whom I mentioned the fact,) is, that the Spiritualists are very few in the south, and are hardly to be met with outside the principal cities. The Southerners have always prided themselves on their exemption from the superstition, fanaticisms, and other isms which afflicted the North, and particularly the New England States. Their orthodoxy, like Cæsar's wife, is above suspicion.

Louisville, Kentucky, according to the report of Mr. Cephas B. Linn, in the *Banner of Light* for September 2d, has 3000 Spiritualists out of a population of 110,000, or rather under three per cent.; but Louisville, like St. Louis, borders on what was known previous to the late rebellion as a Free State, and is largely inhabited by residents from New England.

Most Spiritualists in America with whom I conversed had heard of the large claims of numbers made by some well known Spiritualists, and which, as a rule, they have accepted, but knowing that the facts in their own neighbourhood do not agree with these estimates, assume that in other parts of the country the adherents are more numerous; and this, I confess, would have been my own opinion had I confined my enquiries to a limited area of the country. I stated on a public occasion in London, previous to my recent visit to America, that the Spiritualists in that country numbered three millions, and I left these shores fully persuaded that I should be able to confirm this estimate. Having, however, regard to the facts above stated, which have been obtained at no inconsiderable expenditure of time and trouble, and which, I think it will be admitted, cover a sufficient extent of territory to enable me to fairly average the whole; and after making the most liberal allowance for unavowed Spiritualists, and taking into consideration the circulation of the Spiritual publications, the amount contributed to the support of the cause, the extent of its philanthropic efforts, the salaries and fees paid to public speakers, and the relative influence it exerts upon the people as compared with the various religious denominations,—I consider that a fair and liberal estimate, apportioned amongst the States of the Union, will be as follows:—



	Population.	Ratio.	
Eastern States,.....	3½ millions,	Three per cent.,	... 105,000
Middle States, .....	10 „	Two „	... 200,000
Western States, ...	16 „	Two „	... 320,000
Southern States and Western Territories }	10 „		35,000
	<hr/> 39½ millions.		<hr/> 660,000

This will include the children of Spiritualists, as is usually estimated by statisticians in enumerations of this sort. The accuracy of these figures, I feel persuaded, will be confirmed by any one who will undertake, as I have done, the work of investigation, with the sole object of ascertaining the facts. And however disappointing it may be to discover that the number of those in accord with us are fewer than we had reckoned on, it is better that the truth should be made known, and it is to be hoped that the publication of the facts I have given, will help to explain how it is that the influence of the Spiritualists of the United States on public opinion is so much less than might be reasonably expected from the large estimates of their numbers that have been given.

The following letter from the Rev. Adin Ballou, of Hopedale, Massachusetts, the author of one of the earliest works on Spiritualism, which is still one of the best, merits consideration. The letter was not written for the public, but its pertinence to the subject in hand will be my apology for giving it publicity:

HOPEDALE, MASS., Sept. 20, 1871.

My kind and esteemed Friend,—You wish my opinion as to the number of Spiritualists in this country, &c. It must be a mere opinion at best. In the first place, it ought to be definitely understood what is meant by Spiritualist in the statistical sense. If only Spiritualists are meant, who are decided, outspoken, committed supporters of the movement as a *distinctive* one, par excellence, I doubt if there are 100,000 in the country. Not half that number are organised as active, distinctive, uncompromising Spiritualists. If all are included who, on the whole, believe that departed spirits sometimes manifest themselves to and communicate with spirits in the flesh, I presume there may be 2, perhaps 3 millions in the country. This is the widest scope of numbers I can believe in. The notion that there are 12, or 10, or even 3 millions, is, in my opinion, imaginary (so great a man as Judge Edmonds to the contrary notwithstanding). If such numbers exist, they have an odd way of showing it! Nine-tenths of the *actual* Spiritualists in *conviction* hold their Spiritualism as a truth or doctrine either secondary to others, or only co-ordinate with other great truths which belong with it. These will not make their Spiritualism supremely distinctive. Then we have many actual Spiritualists who are only spasmodically active—giving no reliable support to the cause. But outside of all sorts of actual Spiritualists, there are thousands of semi and demi-semi ones, who, while they profess a little faith in the phenomena or perhaps the philosophy, or some fraction of it, are nevertheless, uncertain and sceptical as often as believing—in fine, who are really nothingarians. What's the use of counting such persons? It is a folly; for it makes a show where there is no trustworthy reality. Of this we have had a great deal too much for the good of the cause. No one ought to be counted in as



a Spiritualist who has not settled convictions, and does not, in some way, unequivocally declare them. So I think. Thus you have my opinion for whatever you may deem it worth.

So far, I have stated only the results of my own personal observations and inquiries, but I am aware it will be urged, if these results are even approximately correct, how is it that the Roman Catholic Convention of Bishops at Baltimore, in 1867, estimated the number of Spiritualists in the United States at from ten to eleven millions? I have sought anxiously to obtain a copy of this report, that I might see its own *ipsissima verba*, and in order to ascertain on what data this estimate is founded, and who are comprehended by it under the term Spiritualists. I have, however, been unable to obtain a copy. I have also enquired of those likely to be best informed on the matter, but the only statement that came to me, with any air of authority, was to the effect that under this name was included secularists, sceptics, and free-thinkers of every shade of opinion; and however strange this, at first sight, may seem, it will appear the less improbable when we consider the generally hostile attitude of the Spiritualists of America to Churches and Church beliefs. But however this may be, it should be borne in mind that the number of Spiritualists is not enumerated in the United States census, or, as far as I am aware, in any other official document. And in face of the facts I have given and of many others that might be cited, in looking at the circulation of its journals as compared with that of other bodies; at the number of children attending its Lyceums in comparison with those of the schools of other denominations; at the admissions made by its missionaries, lecturers, and the correspondents of the Spiritualist journals from all parts of the country as to the unpopularity of Spiritualism and its inadequate support, I think it will be evident that the estimate said to be given by the Baltimore Convention is not in accordance with the facts. Beyond this, I know of nothing which can strictly be considered as evidence on the point. It is true that Judge Edmonds speaks of there being 80 or 100 thousand Spiritualists in New York and of his extensive correspondence and of the numerous enquiries addressed to him on Spiritualism; but all this would only show that the Spiritualists in the United States are very numerous, a point which is not called in question, but not that they are from ten to eleven millions, or even from five to six millions at which Judge Edmonds had himself estimated them only the year before. In arriving at this conclusion, I hope it will not for a moment be supposed that I desire to depreciate, in the least degree, the position and influence this movement has attained in the United States. As Moses said of the people of Israel—"Would to God all the Lord's people were prophets;" so I can say, most heartily, would to God all the people of America were Spiritualists. But we must not allow our wishes and our imaginations to give any colouring to the facts. Judge Edmonds has adopted as his motto "the truth against the world;" so, in this enquiry, my first, and last, and only object has been to elicit the truth whether that truth proved itself to be as I wished it, or otherwise. I believe, however, that the result of my investigations will not



be useless. Nothing, perhaps, has more discredited Spiritualism, in England at all events, than the rash and obviously exaggerated statements on this point made by influential Spiritualists, and whose statements are, in consequence, called in question even on other matters when they are entirely deserving of credence. What is especially needed of Spiritualists, it seems to me, is to state facts simply, carefully, and above all, with the most painstaking accuracy, and if, in spite of all my efforts, I have at all erred in this respect, I shall feel thankful to be corrected.

20, Rochester Road, Camden Road,  
London, N.W., Oct. 23, 1871.

### PHRENOLOGICAL LITERATURE.

PHRENOLOGY has been refused admission among the acknowledged sciences, because of the fact that its various professors are not agreed as to its details; and that, from time to time, various improvements are introduced by its investigators. If this objection were a valid one, it would do away with science altogether; for there is no branch of human knowledge but which has constantly passed through progressive stages of development. On the contrary, if Phrenology was assumed to be perfect, and entirely beyond the reach of improvement, every candid mind would be disposed to set it down as a rank empiricism, and its professors as shameless charlatans. We are not at all disposed to entertain this absurd objection against Phrenology, but, on the contrary, rather deplore the absence of that new and vigorous infusion of fresh ideas and discoveries which are the life and health of every department of science. With the exception of its original founders, and their immediate disciples of the Edinburgh school and the Fowlers, very few have made any important additions to this wonderful science. Many of the works that have appeared have simply been compilations from previous works, in many instances copied almost verbally, and intended to serve as an advertisement to the author's business as an examiner of heads. We do not throw the least disparagement upon the professional phrenologist, who, if accomplished and conscientious, occupies perhaps the most responsible and important professional position in society. Mr. Fowler's new Phrenological Bust\* brought before students of this science a vast number of facts which were quite new and eminently practical. His lectures† have, in an eminent degree, popularised Phrenology, and led the public mind to appreciate its usefulness in a variety of ways. Mr. Browne's work‡ is intended to explain the application of the science, rather than to place it on a philosophical basis. In his descriptions of the organs, he introduces many anecdotes and illustrations, in which the peculiarities of eminent men

\* Improved Bust in China. By L. N. Fowler. London: J. Burns. 10s. 6d.

† Lectures on Man. By L. N. Fowler. London: Tweedie. 2s. 6d.

‡ Phrenology; and its application to Education, Insanity, and Prison Discipline. By James P. Browne, M.D. (Edinburgh). Bickers and Son, London.



are related in an entertaining manner. He claims considerable originality for his diagrams, yet we fail to perceive anything which justifies the assumption of novelty in his work, which is, however, readable and instructive, and deeply impresses the mind with the reliability of the science. Dr. Donovan's *Hand-Book*\* rather disappointed those who had been cognisant of the author's practical acquaintance with Phrenology during the greater part of a long lifetime. The usual definitions of the organs are given in a modish, sentimental style, more indicative of the senior pupil of a ladies' school than a hard-headed investigator of mental science. The reproduction of such books would have the tendency to create the impression, that nothing further can be added to phrenological science, or that it is no science at all. We must not forget, however, that in all departments of knowledge, two classes of works are necessary—those which give the investigator a deeper and fuller insight into a subject, and those which introduce the more prominent outlines of a science to such as are totally unacquainted therewith. In this latter respect, the doctor's work may be both useful and entertaining to those who admire his style. Of a similar description is Mr. Vago's small work,† which has reached a second edition in a very much improved form. The author is a practical phrenological bust-maker, and has an intimate acquaintance with the developments of those characters most generally used to illustrate phrenological treatises. He does not venture, however, on new ground, but contents himself with following the good old paths which have been sanctioned by custom, and termed by him "orthodox." His book is a portable one, and will aid in introducing the subject to those who have not a taste for treatises of an abstract and bulky character.

A step in advance of the usual course has been taken by Mr. Morgan in his handsome volume,‡ which answers nearly all the purposes for which a popular work on Phrenology may be required. That which has been already established is repeated in a pleasing and lucid manner, and the author gives free expression to his discoveries and speculations. It is, indeed, a progressive work, and indicates a scientific tendency, which is too seldom witnessed. We shall content ourselves this month by merely referring to the work, but, in a future paper, we intend to lay before the readers of *Human Nature* the leading features of Mr. Morgan's system, and allow the student to judge of the merits of its innovations and criticisms. In general respects the work is reliable and instructive. A useful chapter on the brain is well illustrated, and apart from the definition of the organs, the first section of the work affords the reader a varied selection of information on the subject of Man and Mind generally. We also observe that a new work§ by an old contributor to our pages, has just been published, in which Phrenology is certain to occupy a prominent position.

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\* Donovan's *Hand-Book of Phrenology*. Longman and Co.

† *Orthodox Phrenology*. By A. L. Vago. Simpkin and Co., London. 2s.

‡ *Phrenology, and How to Use it in Analysing Character*. By Nicholas Morgan. London: Longman and Co. 6s.

§ *Hand-Book of Anthropology*. By Charles Bray. London: Longman & Co.



## THE DIALECTICAL SOCIETY ON SPIRITUALISM.

AT last the report on Spiritualism of the committee of the London Dialectical Society has been published by Longman. It contains 400 pages of excellent paper, printed with a variety of type, and, for the matter therein contained, the Spiritualists are in the main responsible. Of these contributions the readers of *Human Nature* are pretty well-informed already. The sum and substance of the reports of the sub-committees and the general result of the inquiry are, that the committee has been convinced of the truth of Spiritualism, as far as it has proceeded with the investigation. The work has been reviewed at large in the London papers, and the decision of the committee has, therefore, received great publicity. No doubt, all this will be productive of much good, and, to a certain extent, impress the public mind with the conviction that there is something in Spiritualism. Unfortunately, the committee has not been able to convert its members in every case, and has had comparatively little influence upon the directing mind of their society. We must not, therefore, expect too much, nor would it be at all a healthy sign for large bodies of people to become convinced of the truth of an extraordinary subject, to which they had devoted no attention in the way of investigation. If the committee could induce their countrymen at large to follow in the same steps as it has so courageously and commendably taken, then, indeed, would this subject become universal, and deservedly so.

## NEW MAGAZINES.

THE character of periodical literature very accurately represents the intellectual tendencies of the times. We are much pleased to observe, from recent announcements, that the question of Man, and progressive views generally, are taking a deeper hold upon those who enter into literary enterprises. When *Human Nature* was contemplated, five years ago, it attempted a unique position, which it has held hitherto. The programme which it defined—to give a free statement of all truth, and record any facts connected with human being—has not yet found an imitator in any part of the world. Something in the same direction is, however, to be attempted. We have heard rumours of a new monthly, to be entitled *The Philosopher*, which is intended to be a record of popular anthropological information, under the direction of various progressive members of the Anthropological Institute. We can only heartily wish success to such an effort, and hope the projectors will receive sufficient encouragement to go on with their work.

In our advertising pages, announcement is made of a new periodical of liberal opinions, entitled *Freelight*. Though more of a literary than scientific nature, it will not disregard facts, but will rather base opinions upon the realities of human life. It seems to be an attempt to fuse into one general stream the various currents emanating from the minds of advanced Unitarians, philosophical Universalists, spiritual Pantheists, and religious Negationists, if such a term will represent the party so ably headed by Mr. Voysey. The Broad Church will also express itself in *Freelight*; and besides a numerous array of writers of all shades of opinion outside the Church, we understand that many eminent clergymen also desire to



express their views therein. Certainly such a periodical is a want, which is amply demonstrated by the eagerness with which the idea has been taken up.

We have received No. 1 of the *Yorkshire Magazine*, a monthly emanating from Bradford and Leeds. It is the organ of the Yorkshire Literary Union, and is intended to cultivate literary talent and intercommunion in the West Riding. It is a substantial production, and calculated to do much good in the district, where we hope it will find a wide acceptance.

These various helpers strengthen our hands, and aid in creating that enlightened public opinion which will render the study of human nature interesting and popular. As might be expected, these indications of progress are coupled with the fact that our magazine occupies a better position at home and abroad than ever it has done, and its promoters look to the future with mingled emotions of hope and energy.

## ROUND AND ROUND THE WORLD.

By JAMES RATTRAY.

(Dedicated to Samuel Smiles, the well-known author.)

WE have been favoured with the privilege of supplying the readers of *Human Nature* with a few copies of this work at a nominal price. Works of travel are, under all circumstances, very fascinating, but when they describe scenes, amidst which our kinsmen may be located, and to which our own minds may be directed as the possible resting-place in the future, then the study of such books becomes not only doubly interesting, but instructive. This work is one of the latter class respecting Australia. It gives a great amount of information which must be of much importance to any one desiring a knowledge of society in that new country. The many notes of incidents and phenomena observed during voyages by diverse routes to and from the antipodes, give a panoramic representation of scenes by sea and land, both entertaining and instructive. The work comprises 236 pages, is printed on fine toned paper, and is handsomely bound in cloth, with bevelled boards. It was published at 3s. 6d., and is offered at 1s. 6d.

When you see a man with a great deal of religion displayed in his shop window, you may depend upon it he keeps a very small stock of it within.

It is impossible to say how much we owe our courageous, enduring, and often martyred predecessors, for the light and liberty which we now enjoy. What we see is the *cultivated* moral world, which they, amidst difficulties and under persecution altogether unutterable, have so far nobly redeemed from the wilderness of ignorance and bigotry which preceded it. The comparative freedom which we now enjoy, whether in thought or action, has been dearly purchased for us by the blood and tears of elder if not worthier generations, who, amidst their souls' agony, have won so much from the tyrannies and despotism of the past. Let us, then, while gratefully acknowledging our incalculable obligations to these brave pioneers, endeavour with such means and through whatever opportunities are afforded us to transmit this priceless bequest with some measure of increase to our posterity, for whom, as present trustees, we hold this mighty reversion.—J. W. JACKSON.



# SUBSCRIPTION SALE OF TRANCE PAINTINGS.

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ABOUT the close of 1868, several of the pictures executed in Trance by Mr. D. Duguid, of Glasgow, were disposed of by Subscription Sale. Since that time, Mr. D. has produced a number of new pictures painted under the same extraordinary conditions, and these, more or less, exhibiting decided marks of progress. As several of these pictures have been seen by competent judges, who have commended them as works of art, apart from the extraordinary mode of their production; and as, moreover, they possess a peculiar value in the estimation of those who have been privileged to witness the medium-artist at work,—Mr. Duguid has authorised the Committee to institute another Subscription Sale for the disposal of the pictures enumerated below.

It is well known that Mr. D. has, for upwards of five years, gratuitously, and frequently at much personal inconvenience, allowed hundreds of individuals to be present while he was in trance, and has thus become the means of awakening deep and lasting interest in the minds of some who could not, or would not, have been influenced by other phenomena. The Committee, therefore, in announcing a second Subscription Sale, do so, believing that as a deeper and more intelligent interest is now taken in all spiritual manifestations, there will be an eager desire on the part of both Spiritualists and those who are only “dwellers on the threshold” to share in the distribution hereby announced.

For the sake of those who may be curious to know something about the medium-painter and his operations in trance, an article (somewhat abridged) is appended, which originally appeared in *Human Nature* for November, 1868.

The following is a list of the Pictures forming the prizes:—

*First Prize.*—THE POOL. Size of canvas, 42 inches by 30, in a beautiful and very massive frame. This large picture was painted in the presence of many witnesses, under the spirit direction of Ruysdael, and according to a trance communication, is a near copy of one of his paintings. It is truly a picture of still life, and quite characteristic of that celebrated painter. An eminent artist describes this painting as a work of considerable merit, and one which affords an excellent test as to the progress of the medium under his strange tuition.—*On View at the Progressive Library, 15 Southampton Row, London, W. C.* Valued at £28.

*Second Prize.*—THE TWIN CASTLES OF STERNHOFEN ON THE RHINE. Size of canvas, 36 inches by 26, in a massive frame. This is a companion picture



to that which formed the First Prize at the previous Sale, now in the possession of Mr. James Burns of the Progressive Library. This painting has also been executed under the direction of Ruysdael, after one of his early productions: the figures inserted under the direction of Jan Stein. A lengthened traditional account was given by the medium in trance, some months ago, of "The Twin Castles of Sternhofen," and subsequently, the following was given by *direct* writing:—"On the Rhine, a little higher up than the village of Hemp, immediately above the convent of Bernhofen and opposite Falzig." This picture is very much admired by competent judges. Value, £22.

*Third Prize.*—RAVENS CRAIG CASTLE ON THE FIRTH OF FORTH. Canvas, 36 inches by 20, in a massive frame. The scene represents the ruins of an old castle on the coast of Fife, looking across the Firth towards Edinburgh, which, with the Pentland Hills, forms the background. Value, £18.

*Fourth Prize.*—A WATERFALL. Canvas, 30 inches by 25, in a massive frame. This picture (nearly finished) is also under the guidance of Ruysdael, and after one of his celebrated waterfalls. Value, £15.

*Fifth Prize.*—BOPPART ON THE RHINE. Canvas, 30 inches by 18, in a massive gilt frame. This is said to be a painting possessing many points of beauty, and being among the most recent, it serves to show the progress attained by the medium in his peculiar art. It was painted under the guidance of an English Painter, who withholds his name, but who, like Ruysdael, will establish his identity by reproducing through the medium one of his well-known paintings. This identity picture has been begun.—No. 5, *on View at Mr. McGeachy's, 89 Union Street, Glasgow.* Value, £15.

*Sixth Prize.*—A HIGHLAND SCENE NEAR CALLANDER. This is a round picture, 14 inches in diameter, suitably framed. Value, £4 10s.

*Seventh Prize.*—A RHINE SCENE. Similar in form, size, and frame to No. 6. A very fine picture, painted under direction of Ruysdael. Value, £4 10s.

*Eighth Prize.*—DUART CASTLE. Mounted, 17 inches by 13. An Ancient Fortalice, Loch Linnhe, Island of Mull. Value, £1 10s.

*Ninth Prize.*—HIGHLAND LOCH AND BEN VENUE. Mounted, 17 inches by 12. Value, £1 10s.

*Tenth Prize.*—JENNY'S BURN, NEAR GLASGOW. Mounted, 18 inches by 12. Value, £1 10s.

*Eleventh Prize.*—DUNSTAFFNAGE, LOCH ETIVE, NEAR OBAN. Mounted, 13 inches by 9. Value, £2.

*Twelfth Prize.*—DUNOLLY CASTLE, LOCH ETIVE, NEAR OBAN. Mounted, 13 inches by 9. Value, £1.

*Thirteenth Prize.*—THE GLEN. Mounted, 12 inches by 9. Value, £1 10s.

*Fourteenth Prize.*—SHIPS ENTERING A HARBOUR. Mounted, 9 inches by 6. A fine little painting, under the direction of the English Painter. Value, £1.

\*.\* Nos. 3, 6, 8, 9, 10, and 12, were sketched, in trance, from nature; and No. 11 painted on the spot in trance.

The Drawing, in accordance with that of the Art Union, will take place on Saturday, 10th Feb., 1872, in Whyte's Temperance Coffee Room, Glasgow. Should the sale of Tickets, at that date, amount to less or more than the value, the Committee will reduce or increase the number of Prizes accordingly.



**TICKETS**, 2/6 each, may be obtained in Glasgow from any of the following members of Committee:—

JAMES BROWN, 163 Hospital Street.	WM. BURNS, 17A St. Enoch Square.
HAY NISBET, 164 Trongate.	JAMES NICHOLSON, 218 Eglinton St.
JAMES M'GEACHY, 89 Union Street.	H. NISBET, Jr., Secy., 164 Trongate.

The following friends have also kindly promised to dispose of Tickets:—

LONDON, .....	Mr. James Burns, 15 Southampton Row, W.C.
„ .....	Mrs. Everitt, 26 Penton Street, Pentonville.
„ .....	Mr. C. W. Pearce, 6 Cambridge Road, Kilburn.
BIRMINGHAM, .....	Mr. Robert Harper, 4 Gloster Place, Soho Hill.
LIVERPOOL, .....	Mr. W. Meredith, 103 Gregson Street.
„ .....	Mrs. Leighton, Bookseller, 39 West Derby Road.
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„ .....	Mr. James Dyer, 70 Great Hamilton Street.
„ .....	Mr. James Walker, 169 Craighall Road.
„ .....	Mr. William Johnstone, 122 Rottenrow.

Glasgow, Oct. 19, 1871.

HAY NISBET, Jr., Secy.

## THE GLASGOW PAINTING MEDIUM.

(*From Human Nature*, Nov., 1868.)

Many of our readers have either seen some of the paintings produced by this medium, or witnessed him actually at work; while many more have had their curiosity aroused by reading a stray notice of his doings. We have resolved, at the request of several who are deeply interested, to give a somewhat detailed account of the present position and history of the medium and his work. For the sake of those who have no opportunity of seeing such peculiar manifestations, we shall give a picture of

### THE MEDIUM AT WORK.

By the kind invitation of Mr. H. Nisbet (who acts as “medium” between the public and Mr. D. Duguid, the painter), we paid a visit recently, accompanied by an old mesmeric friend, to see how matters were progressing.—We may here state, that we have been personally acquainted with Mr. Duguid, Mr. H. Nisbet, and all the parties more immediately concerned, for some years, and can testify to their thorough honesty of purpose, and gentlemanly conduct in giving every reasonable facility to those interested in the investigation of such phenomena.—Having had the novelty of the matter brushed off by previous examination,



we were the more able to examine and watch critically the various movements of the medium.

On arrival, we found several gentlemen before us, and ere long there was a company of six or seven to watch the proceedings—several of them for the first time, and somewhat sceptical. Our host had laid out for inspection several of the finished paintings, including some of the medium's first attempts, which enabled all present to judge of the progress that had been made. Having examined these carefully, and had a friendly chat on the subject, Mr. Duguid now entered the room, when we all sat down and kept quiet. The medium placed himself in a chair, and sat quietly for a few minutes, when his eyes closed, and he appeared like a person in the mesmeric trance. Presently he rises from the chair, advances a step (his eyes still firmly closed), smiles, shakes hands with the invisibles (three in number), and bows politely, with an air of reality about the affair that is somewhat amusing to onlookers; realising the picture of Ben Jonson—

“He's up, and walks  
And talks in his perfect sleep, with his eyes shut,  
As sensibly as he were broad awake:  
He'll tell us wonders!”

The introduction over, he walks up to the easel, which had been placed almost beneath the gasolier, for the benefit of the strangers. A small landscape, already half finished, was to be his work. But now that he is entranced, we may take a good stare at him without being considered rude. He is of ordinary stature, and strongly built. His temperament seems principally what is known as bilious, with a good dash of the fibrous, indicating a quiet, receptive plodding character, with considerable muscular endurance. The head is large and well shaped—in fact, a good specimen of the national type: pretty strong in the reflective organs, and broad about Caution; the perceptive somewhat prominent; the whole head high above the ears, which is said to give an æsthetic tone to the mind. He seems principally deficient in Ideality, the head narrowing considerably in that direction; the appearance about the eyes, too, indicates a lack in the organ of Language; and there is likewise a slight want in the region of Self-esteem. Out of trance, he is quiet and retiring, and he retains this peculiarity while entranced, rarely speaking till the painting is over.

All present were surprised at the rapidity with which he worked. He stops for a few seconds occasionally, and looks at the picture knowingly, sometimes rising from the chair and retiring a step or two. To show that the light was of little consequence, except to enable us to see, the gas was screwed out, except one jet, which was lowered as far as possible: and even the glimmer from this peep was obscured by holding our hand between it and the canvas, so that it was impossible to tell what he was painting. We had carefully noted the appearance of the work before lowering the gas, and on turning it up suddenly in three minutes, found he had introduced several small boats on the loch in the foreground, and had brought out more distinctly a castle which stood on the margin of the water. He then, to our astonishment, with what appeared to be a few careless daubs, inserted a pleasure boat, in which were several figures. He continued to paint in this manner for upwards of an hour, when he



took a common card from his pocket, and commenced a rough sketch of a landscape, for the purpose, apparently, of using up the paint on his brushes. He now carefully put the paints in order, wiped his brushes and palette, closed his box, and turned round his chair, as if done with painting for the night.

Having risen from his chair, he appears from the lively expression on his face to have some pleasant banter with one of the spirit painters who influence him (Jan Stein, we are told); then sitting down again, the spirit, through the medium, says he is ready to answer any questions from those present. Various questions were put, and answered generally to the satisfaction of the inquirers; but as they were mostly of a commonplace character, we shall not trouble the reader further with them. The questioning over, the medium now rose, shook hands with the invisibles, bade them good-night, bowed politely, and sat down. To prevent the light hurting his eyes when he awoke, the gas was lowered. In less than five minutes he awoke, rubbed his eyes, and looked as human as any present. On questioning him, he said he had but a very faint impression of anything that transpired while he was entranced.

Such is a faithful report of the results of the seance, described as it would strike a stranger. We shall now, from authentic sources, give

#### A BRIEF HISTORY OF THE MANIFESTATIONS.

Mr. Duguid is about 35 years of age, and a working cabinetmaker by profession. He has had no education further than is common among the working classes. He is rather shy and retiring, speaks but little, and finds considerable difficulty in expressing his ideas. He is in good health, and has none of the hysterical traits which are thought by many to be the origin or result of such peculiar powers. He never studied or attempted drawing or painting before he was "influenced" while investigating Spiritualism.

At the beginning of 1866, he was led by curiosity to witness some of the table-tilting manifestations at the house of his friend Mr. Nisbet. He was sceptical at first as to the agency of spirits in the matter. At one of these sittings he began to experience curious sensations, such as shaking of the arms, accompanied by a cold current running down his spine. . . .

His first attempts at drawing took place in the house of Mr. Nisbet, under the following circumstances:—While sitting at the table, he was mentally impressed to call in the aid of a young lady, a writing and trance medium. After sitting for some time, her hands feeling cold, she put her right hand on Mr. D.'s left, to let him feel how cold it was, when at once his left hand began to move. Thinking he was about to be developed as a writing medium, a pencil and paper were laid down, when the pencil was picked up, and various figures were drawn on the paper. Though very rude, the design of a vase with flowers could be made out. In the same awkward position, viz., with his left hand, on which the right hand of the lady rested, he drew the section of an archway. The guiding "influence" gave the name of "Marcus Baker," and promised to return.

Two days afterward they held another seance, when the hand of the medium was controlled to draw, with coloured pencils, a basket of flowers



and fruit, a portrait of the spirit, and several heads. He still used his left hand, encumbered with that of the lady medium; which was done, they were told, that it might the more readily convince sceptics. At the next sitting they were allowed to provide water-colours, with which he painted an elaborate symbolical picture; but by this time he was using his right hand, while the aid of the young lady was dispensed with. He now wrought with closed eyes, and appeared so deeply entranced as not to hear them speak. It was found that though he could not hear them, the spirit could, and was able to reply to them through the medium, although unknown to him. Through inquiries, they learned that the spirit was that of a Dutch painter; that he was born in 1636, and died in 1681; that "Marcus Baker" was not his real name, which he declined to give; but that he would furnish them with the means of learning his name, viz.—by reproducing, through the medium, one of his principal pictures.

This promise he began to fulfil at a subsequent sitting, by sketching the outline of a waterfall—a wild scene of rock and crag, with pines growing from their clefts; a hill, crowned by an ancient fort, towards the right; on the left, a hermit's hut, with a rustic bridge leading to it over the foaming water. The medium, when awake, said that while entranced he could see and converse with the spirit, and described him as a man of melancholy aspect, wearing a strange old-fashioned dress. He always came accompanied by a beautiful female spirit, who, along with the painter, shook hands with the medium. He also gave an account of the hardships he endured while on earth, which brought tears to the eyes of the medium.

This painting was begun on the 18th April, and finished on the 21st—four hours being the time actually employed on it. When completed, the initials "J. R." were observed in the left hand corner. None of the party could recognise it as like anything they had seen before, and they had no idea how to prosecute the inquiry, when fortunately an artist having called to see it, he thought he recognised the picture as one he had seen somewhere, or at least an engraving of it. On looking over "Cassell's Art Treasures Exhibitor," at page 301, he found an engraving entitled the "Waterfall," by Jacob Ruysdael, acknowledged to be his *chef d'œuvre*. On comparing the engraving with the picture, it was found to resemble it so closely as to be almost a fac simile; the only difference being that in the engraving there were two or three figures on the rustic bridge which were absent in the painting. On being questioned as to the difference at the following séance, the spirit replied that the figures were not by himself, but were put in by his friend Berghem; which, upon reference to the biography of Ruysdael, was found to be correct. In the same biography were found many facts corroborating the sad history previously given to the medium. Up to this time, Mr. Duguid had not been made aware of the discovery, but on awaking from the trance, he was shown the engraving, and a portrait of Ruysdael which accompanied it, when he at once recognised the likeness as that of the spirit painter.

At subsequent sittings, the spirit artist was accompanied by Jan Stein, a celebrated Dutch painter, and a contemporary of his own. The requi-



sites for painting in oil were now procured, and the medium commenced at once to put them in use, painting a number of small sketches under the combined influence of Ruysdael and Stein. Up to the present time (1868) he has painted between forty and fifty different pictures, of all sizes. They show a steady progress in the manipulative department. He was told at the beginning that he would gradually improve, and that ultimately he would be able to paint out of trance, without being controlled by the spirits. He has attempted more than once to work a little at the painting while in his normal state, but only succeeded in spoiling them, and had to be entranced before he could remedy his blunders.

As to the merits of the paintings as works of art, we do not pretend to be competent judges; but professional men who have examined them declare that they are of a superior order, and characteristic of the school of painters from whence the inspiration is said to come. Judged from a common standpoint, they would be extraordinary works for a working-man to paint, without previous education and preparation; but when to this is added, that they are done with the eyes shut, in the dark, or only with gaslight, which is known to be quite unsuited for painting,—then we may say that they are most marvellous indeed.

The subjects of many of the paintings are scenes which Mr. Duguid has personally visited, while others are compositions, the images of which are brought before his mind's eye by the spirit artist. Mr. Duguid has been entranced frequently while in the country, in the open air, and in that state taken rough sketches which were afterwards elaborated at home. He has now perfect command over the trance condition, and can go into it at any time he pleases, and under any circumstances. While in his normal condition, he is occasionally visited by his spirit friends, whose presence he perceives, though he cannot see them, by a peculiar cold current running through his body, and frequently, by clairaudience, receives messages and instructions from them.

It is proper to add, that at the suggestion of his (to us) invisible guides, he went to the Government School of Art in the city for four months, at the end of the last and beginning of the present year, where he made very rapid progress in drawing.

We might add a great many very interesting details, several of them tending to prove the identity of the spirit painter, but space forbids at present. The painting séances have now been visited by several hundred persons, many of them eminent in science, literature, and art; but though the closest scrutiny was observed, and all sorts of tests applied, nothing in the shape of fraud or deception has ever been discovered. No one, as yet has broached a theory that will cover a title of the phenomena; but all are agreed that it is "wonderful," "extraordinary," "no canny," and so on.

WILLIAM ANDERSON.

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Since the above excellent description was penned by Dr. Anderson the development of the medium has been characterised by other features, without reference to which, any account of him would be incomplete—we allude to the *direct* paintings, drawings, and writings now produced at almost all the sittings.



Nearly three years ago, it was suggested—as a test of the abnormal condition of the painter—that he should, after the usual work on the large picture, begin and finish a little card painting or drawing in the presence of the company assembled. The suggestion was adopted, and at various subsequent sittings a number of small oil paintings were executed by the medium, sometimes in the light and sometimes when the gas was turned down, with just as much light as enabled us to see him working. The time occupied ranged from eight to twelve minutes on each picture. These little paintings were invariably given away to parties present, and were much prized as good tests of the medium's trance condition.

About two years ago, however, a still farther development was manifested. We were told through the medium that these small paintings and drawings could be done in less time if we would ensure total darkness. This was done, and the result was, that equally good pictures were produced in from one to three minutes. On one occasion when the time occupied was five or six minutes, we got six separate pictures, painted on one card, and as close to each other as the squares on a draughtboard. Subsequently, on getting a landscape done in little more than half a minute, we expressed our belief that it was impossible it could be done by the medium, when we were told that we were right in our conclusion—that the little card pictures were the direct work of the spirit; and to prove this, on turning off the gas, the medium laid his hands in ours on three several occasions while the paintings were being done. From that to the present time, we have not only had direct paintings and drawings, but direct writings. One of these is in Hebrew characters (*Deut. xxxii. 4*), several in Greek, some lines in Latin with English translations, and a goodly number in English. On one occasion, an array of Egyptian hieroglyphics were thus produced on a card. At another sitting, a piece of blank printing paper which had been laid on the table, was picked up by the medium, breathed on, and placed by him in a gummed envelope, which he sealed up, and placed beneath the opened lid of his paint case. After a few seconds of darkness, the gas was re-lighted, and on tearing open the envelope, we found one side of the paper covered with writing. The time occupied in writing, as much in some cases as would cover a page of note paper, ranges from ten to twenty seconds.

Along with his development as a painting medium, Mr. Duguid has for two years been subject to the influence of an ancient Persian, who, through the medium in trance, is giving a series of interesting passages from his life in the body, extending onwards to his life in the spirit. Several of the drawings and most of the direct writings have been done for the purpose of elucidating the Persian's narrative. A large oil painting is in course of execution, under the direction of Jan Stein, illustrative of an account of a seance witnessed by the Persian in an ancient Egyptian Temple, 1900 years ago. The figures, five or six in number, with the surroundings, form a picture which promises to be one of great interest to investigators in this field. An extra large size oil painting, having for its subject the Magian "Grove Worship," has been promised.



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